THE CHURCHMAN.

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From the London Church Intelligencer.

Edinburgh—St. James's Church.

The Rev. R. Jessop, M. A., was instituted to this Church on Sunday, April 28, by the Bishop of Edinburgh. This is the church of which the Rev. D. Bagot, B. D., now of Newry, in Ireland, was the Incumbent, and from some of the Trustees or Committeemen of which he received such disreputable treatment. On this occasion of the institution of Mr. Jessop, the Bishop delivered a seasonable and very excellent charge to Mr. Jessop and his congregation. The address was delivered after the Nicene Creed, Mr. Jessop meanwhile retiring without the rails of the altar, but returning afterwards, when the service was concluded by the prayer for the Church Militant and the Apostolical benediction. The Bishop's charge was as follows:—

"My Reverend Brother,—We meet together on an occasion of the deepest interest to you, and to the congregation here assembled, for the formation of the only social relation whose objects are exclusively spiritual and eternal. By a voluntary choice and mutual compact, the Christian people here present have chosen you to be their pastor; and you have engaged that, as a minister and ambassador for Christ, the great Shepherd of souls, you will faithfully, according to the grace given unto you, feed this portion of His flock, and lead them in the way that leads to everlasting life.

"In the brief introduction which I now propose to make to the formal act of institution, it would be impossible for me to treat of the general principles of the pastoral care—of those principles which are true and applicable in all portions of Christ's Holy Catholic Church, and in all ages, from the day when the brethren first assembled in an upper room at Jerusalem down to our own time. With these I have reason to hope you are well acquainted, both in theory and in practice. But as their application must, in some degree, be modified by local circumstances, and as the circumstances of that portion of the Church in which you have hitherto served are, in many points, different from those of the particular Church into which you are now entering, I consider it being my duty, on this solemn occasion, to suggest to you, my Reverend brother, the conclusions at which, through long experience, I have arrived, respecting the particular duties of a minister of the Reformed Catholic Church, officiating in that branch of it commonly called the Scottish Episcopal Church.

"You may readily infer from this designation itself, that, both in our own minds, and in the minds of those who differ from us, *Episcopacy* forms a weightier and more frequent topic of consideration than it can or ought to do in that portion of the Church in which you have hitherto served. In Ireland, the minister of the Established Church generally finds himself opposed to other teachers of religion, who, equally with himself, claim Episcopal ordination, and submit to Episcopal authority; but whose creed he holds to be unscriptural, and whose ritual he believes to be idolatrous. Surrounded, therefore, by Popish error, and called upon perpetually to protest against it, it is natural and fitting that he should assume the term Protestant as his characteristic designation, without meaning thereby to identify himself or his Church with all the sects who are collectively designated Protestant Dissenters.

"We, on the other hand, are placed in a community the great majority of whose members are Presbyterians, and for whom the Government of the country has provided a Presbyterian Establishment. Here, then, we find a great Christian community, agreed in this at least, that they ought to worship God without a fixed formulary, and without the placing one minister of religion in authority above another. Our attention is, therefore, naturally directed to that point by which we are most palpably distinguished; and we call ourselves Episcopalians, without thereby admitting any affinity between us and those who, having Bishops in common with us, do not, in common with us, believe that Holy Scripture containeth all things necessary to salvation; that the doctrine of transubstantiation is repugnant to the plain words of Scripture; and that the worshipping of images and invocation of saints is a fond thing, repugnant to the word of God.

"We find, then, Calvinistic Presbyterianism the established religion of the country, and the religion, also, of a great majority of those who dissent from the Established Church; and, seeing this, we, whether ministers of Scotch ordination, or strangers from the United Church of England and Ireland, collect around us congregations, refuse submission to the discipline of the Kirk, deny the authority of the Westminster Confession of Faith, and are thus authors and abettors of a religious separation, which must, in the nature of things, be very right or very wrong, and cannot, by any possibility, be a matter of indifference. For you, my Reverend brother, well know—and I trust that you, my Christian brethren, know also—that if we are called to give an account of the peculiar position which we thus occupy, it is no sufficient answer to say, that, in a free country like ours, every man has a right to choose his own religion as his own taste or judgment, or conscience, may direct him, and that you choose to be Episcopalians. This might be a sufficient answer to one who urged conformity with the Established Kirk as a civil duty. But it is no answer to one who, in the way of calm and serious inquiry, asks us why we do not join in sacred things with the general mass of our fellow citizens, and still less is it any answer to God and our own conscience. Here the question is not one of right, but of duty; God has given us one religion which we must believe and practice—one Church into which we must enter, and whose ordinances we must obey—not a thousand religions and a thousand churches, out of which we may choose that which is best suited to our interests or our predilections. It is a direction given by St. Paul, that whatever we do in word or deed, we should do it in the name of the Lord Jesus—that is, with a reference to Him in obedience to His authority, in imitation of His example, and in gratitude for His goodness towards us. And if this be the duty of the Christian in whatsoever he does or says, in all the ordinary offices of common life, much more forcibly must the injunction apply to the choice of that system of religious ordinances, by the instrumentality of which we hope so to pass through things temporal, as that finally we may attain the blessings that are eternal. We cannot reasonably expect those ordinances to produce their desired result, unless they are imbued and enlightened by the Spirit of God; nor can we expect that they will be accompanied by the influence of the Spirit, unless we believe that they are the instruments which God himself has provided for the work of our salvation. This distinction between choosing and adhering to a form of religion and to such a religious community as we popularly call a Church, because we prefer it on grounds of taste or expediency on the one hand, or on the other choosing and adhering because we believe that in doing so we obey the revealed will of God—this distinction, I say is, in fact, the great distinction between the spirit of schism and the spirit of Catholic Christianity.

"It will be your duty, therefore, my Reverend brother, to impress upon the congregation, now committed to your pastoral care, the necessity of being Churchmen in the name of Christ—of listening with reverent attention to your expositions of doctrine, because you are the commissioned ambassador of Christ to their souls—of receiving the sacraments in faith, not because they are well chosen emblems of spiritual realities, but because they are God's appointed channels for the communication of grace—of joining faithfully and devoutly in the ritual of the Church, not because social prayer is natural, proper, becoming, or expedient, but because Christ, by his spirit, has commanded the assembling of ourselves together; and promised that where even two or three are met together in His name, there will he be in the midst of them.

"In all important matters, and especially in this most important of all matters, the choice of, or the adherence to, a particular Church, I know of no safe ground but that on which I have been exhorting you to walk, the principle of duty—that is, of conformity to some well-defined law, emanating from some competent authority. Other principles are, no doubt, professed and acted upon in the world. Some will choose another Church, merely because more eloquent preaching is to be found in it than in the one that they have quitted—some on a much higher principle I grant, because in their new choice they find or expect the solution of doubts which harassed them before—or because the creed or the discipline of their new choice is more nearly in accordance with their private interpretation of the words of Scripture, than the doctrine and discipline of the Church which they desert.

"It must be observed that Christ, by his apostles, founded one system for the perfecting of the saints for the work of the ministry—for the edifying the body of Christ, which is His Church; and with this Church, acting according to this system, He promised to be always present, even unto the end of the world. Now, it is certain that the Church never has acted completely and exclusively upon the system of doctrine and discipline laid down for it by the inspired Apostles. Since their time, the Church has, of necessity, been governed and guided by uninspired men; and they, however well and holy they may generally have been, have not so sought the guidance of the Spirit, and so followed His leadings, as in all things completely to retain the apostolic system, and never to introduce, as of divine authority, anything beyond what *they* originally enjoined. As Churches, therefore—by which I mean the several national branches of the one Holy Catholic Church—are all fallible, it is not necessarily sin for an individual Christian to form an opinion contrary to the discipline or the formularies of his Church, provided (and this is a very weighty provision) that his opinion be formed with such serious reflection—such a careful examination of the truth of the case—such a reasonable distrust of his own first impressions and powers of reasoning—such a devout application for the aid of Divine grace—and such a hearty resolution to act in accordance with the prescribed line of duty, as may render it, at least in some degree, probable that his opinion is not an unfounded fancy. But supposing that his opinion, thus rightly formed, is in opposition to the formularies or discipline of the Church, is he, therefore, required to secede? So far from it, that he is not justified in seceding unless his Church have ceased to be a portion of the Catholic Church of Christ. For to that Church only is the blessing and grace of God promised in the new covenant, and out of it, be our motives for coming out what they may, we must be aliens to the spiritual Israel, and strangers to the covenant of promise.

"You will not, my Reverend brother, be deterred from advancing these views of the necessity for abiding in the Apostles' doctrine and fellowship, by any vain fear that you thereby throw discredit upon our Protestant forefathers, or make any dangerous concession to the claims of the Romish Church. Our predecessors, before the Reformation were substantially what they are, members, lay and clerical, of Christ's Holy Catholic Church. They had submitted, partly, perhaps, from an erroneous choice, but much more if there be any truth in history—from an overpowering necessity to the tyrannical claims of an Italian bishop; and under his false guidance they had departed very far from the simplicity and purity of the faith originally delivered to the saints. This usurpation they determined to throw off, in the full conviction that the Bishop of Rome had as little, or less, claim to authority over them than the Bishop of Jerusalem or the Bishop of Antioch; and in the just and proper exercise of the Christian liberty which they had thus resumed, they purified their formularies from the accumulated errors with which they had been defaced. But they made no secession from the Catholic Church; they had been a corrupt Church in submission to the tyranny of Rome, and they became the same Church purified, reformed, and rescued from Papal tyranny. Nay, even the foreign reformers, who did not carry so high as the English the proper reverence for unity and continuity in the Church, even they did not proceed upon the loose notions of unrestricted choice, too prevalent in the present day. They broke off their connection with the Church of Rome, not because they preferred another form or another discipline, but avowedly because they saw that she was an idolatrous Church, and required idolatrous compliances from all in her community.

"You may, therefore, my Reverend brother, maintain the great principle of Catholic unity, without in any degree submitting or approaching towards a submission to the iniquitous demands of Rome; and you may maintain the true and liberal principle of Protestant freedom, without the hazard of even seeming to countenance the schismatical licentiousness of our modern divisions.

"You will also, I trust, remember, that though the circumstances of the age and society in which we live call upon us to consider carefully, and to speak frequently, upon the constitution and authority of the Church—still the Church itself, with all its ministers and all its officers, is but an instrument towards the fulfilment of that great purpose for which Christ descended from heaven to earth, and re-ascended to, and still reigns in, heaven, the 'preparing for Himself a peculiar people zealous of good works.' You are sent to turn men from darkness to light, and from the power of Satan to the service of the living God, by the offering of the prayer of faith—by the preaching of the Gospel of reconciliation—by the administration of the sacrament of baptism, whereby the spiritual life is engendered, and that of the Eucharist, whereby it is maintained and invigorated to its ultimate perfection. Keep then in view, I beseech you, the object to be attained, as well as the instruments whereby it is to be effected. Fight manfully under Christ's banner against sin, the world, and the devil. 'Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.' Watch thou in all things, do the word of an evangelist, make full proof of thy ministry—in the full confidence that to all such as thus follow in the footsteps of the Apostles, there is laid up a crown of righteousness, which the Lord the righteous Judge shall give in that day to all those that love His appearing.

"I have now, in conclusion, my Christian brethren, to address myself to you the congregation of this Church, as a party deeply interested in the service of this day, and to pray you earnestly, and for your own sakes rather than for his, receive with Christian love and respect the minister whom God has placed over you, and whom, by the authority committed unto me, I now admit and institute to the cure of this chapel. He has undertaken a weighty responsibility, to guide you in the path that leads to everlasting life—consider that you have undertaken an equally weighty responsibility, to be guided by him and to follow his direction. Not, indeed, with a blind, slavish, implicit obedience, as if the Bible were a sealed book to you, and you could derive a knowledge of the Gospel in no way, and in no degree, but from the oral communications of the Priest—but in a rational belief that Christ has appointed in his Church some apostles and some prophets, and some evangelists and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ—and that, from among this body of authorized instructors, His providence, overruling and guiding your choice, has selected my Reverend brother to minister among you in sacred things.

"I beseech you, therefore, to esteem him very highly in love for his work's sake. Whatever of private friendship, of gratitude for sympathy and services received, may hereafter (or has already been) be added to this, must necessarily add to his happiness and to your own; but unless you begin and continue to attend his ministrations with a high respect for the office with which he is invested, and for him as invested with that office, it is impossible that you should derive from his ministry the fulness of those blessings which it is the will of God that the laity should derive from the ministers of the Word. Consider him in his proper light, as an ambassador of Christ. When he warns you to flee from the wrath to come, and to lay hold upon the hope set before you in the Gospel—when he denounces some sin of which your consciences tell you that you are guilty, and insists upon the necessity of some Christian virtue in the profession and practice of which you know that you are deficient, receive his admonitions as a message of mercy from God to your souls. Avoid, I pray you, that wretched spirit of criticism, so frequent in the present day, which looks to nothing but personal qualifications in the preacher, receives his doctrine according as it is recommended by talents and eloquence, and measures those in some cases by the taste and judgment of the worst informed and least ripened minds in the congregation. I have already said, and I again repeat it, that you are not required to give a slavish submission to every dictum of your minister; but as he is the ambassador of Christ sent especially to you, any appeal from *him* must be, not to other unauthorized messengers, but to the authority by which he is commissioned. Search the Scriptures, therefore, whether the doctrines taught you be there or not—but search in an earnest, serious, devout spirit, with a great distrust of your own judgment, and with a full confidence in the Divine promise, that whosoever *will* do His will, shall know of the doctrine whether it is of God.

"And now, my Reverend brother, and you, my Christian friends, I commend you to God's grace—praying that the Divine blessing may rest upon the connection this day formed between you—that you may live in Christian love and charity, one with another, aiding and supporting one another in the unity of the spirit, and in the bond of peace—that your connection may indeed be the communion of saints—and that its duration on earth may be preparatory to its eternal continuance in heaven. I now present you with the formal deed of institution; and with the authority committed to me by God and the Church, I pronounce you sole pastor and minister of this chapel and congregation—and, finally, I invite you to take your proper place at the altar, and to join with me in conducting what remains of the sacred services of this day."

From the London Church Intelligencer.

Notes on the Episcopal Polity of the Holy Catholic Church; with some account of the Development of Modern Religious Systems. By the Rev. T. W. Marshall, B.A., Curate of Swallowcliffe and Ansty, near Salisbury. London: Burns. **1844.** 8vo. Pp. 531.

Notwithstanding that the important subject of this volume has been handled and applied according to times and circumstances in almost every variety of form and manner, yet Mr. Marshall has struck out something like a new path, and has collected and so ably applied his facts and arguments as to have produced one of the most useful and valuable works of modern times. We understand that a second edition of it is already demanded, and we are very glad to hear it, and sincerely hope that half-a-dozen editions will be required before many months shall have passed away. It is a book which every Churchman, and every Clergyman especially, ought to read. Most of the quotations and arguments are of course familiar to those who have paid any attention to the subject, but Mr. Marshall has arranged them and used them in so very handy and admirable a manner, that his volume is well adapted to become a standing and popular manual for the members of Christ's Holy Catholic Church. In America we see that an edition of it is already published under the superintendence of the Catholic, learned, and able Dr. Wainwright, a Clergyman who is at present rendering invaluable service to the Church of God in the United States of America. The book comprises five chapters each, divided into different sections. The first chapter is Introductory; the second contains the Scripture Evidence for Episcopacy; the third, the Evidence of Antiquity; the fourth, Admissions of Adversaries; and the fifth, Development of Modern Systems. The last two chapters, owing to the state of our times and the circumstances in which we are placed, are perhaps the most valuable. The former shows the soundness of the Church, and by consequence the rottenness of every other; and the latter exposes that rottenness to view, and proves thereby what we have ourselves repeatedly proved, but not so much at length, that God's blessing does not rest on dissent. But we need not go further into the contents of this valuable work, because we hope that it will soon become well known to every intelligent Churchman, to whom we most heartily recommend it.

From the London Church Intelligencer.

The Late Rev. Doctor Boyton, Vicar General of Raphoe.

The following correction of some misstatements relative to the late Dr. Boyton, we extract from a generally impartial and useful paper, *The Londonderry Journal*. The account is interesting, not merely as contradicting the idle fictions it notices, but as testifying to a close of life most instructive and edifying to every class of readers. Dr. Boyton's latter life was, indeed, a testimony to the value of Catholic views, such as can scarcely be paralleled. He constantly and publicly avowed, that he owed to Church principles all that was best and happiest in his own personal religious experience; that he had long been searching, but there alone had found the reality, earnestness, and truth of the Gospel. And this, it will be remembered, in a most ungenial climate—in the Church of Ireland, which, Calvinized in all its divisions, is peculiarly so under the Presbyterian pressure in its northern province. Of course, Dr. Boyton was misconceived, of course he was misrepresented; this he knew to be inevitable, and his manly and powerful spirit never once shrunk from the trial. We heartily join in the wish expressed by the writer of the following paragraphs, that some more detailed account might be given to the world of the latter days of—under all the circumstances—as remarkable a witness as any this age has afforded to the value of Catholic principles and practice. On seeing a notice of his death, the language he wrote in a private letter to us last July immediately occurred to us. After a pretty full account of the proceedings in Derry, (from which he was fourteen miles distant) in reference to Mr. Henn's Sermon, the good Doctor, as if presentimentally, wrote to us:—

"I have not time to attend [to those proceedings] more than casually—life is getting short—other and happier, and more suitable duties are near, and I am beginning to dislike turmoil in any shape, and to think a thing is evil that involves it. Still, I take the greatest interest in the movement obviously going on everywhere towards a sounder system, and am willing to take trouble to promote it, and indeed, have had enough of it for some time here."

We must observe, that *The Derry Sentinel* is the property of a Presbyterian, under the advice of an Independent or Brownist teacher, and edited by an ignorant person, who professes sometimes, at least, we believe, to be a low Churchman. Charlotte Elizabeth was, we believe, if she be not at this very time, the London correspondent, or something of that sort, to the *Sentinel*:—

THE LATE DOCTOR BOYTON.

Our contemporary of *The Sentinel* will allow us to make a very brief reference to the notice of this melancholy event, which appeared in the last number of that journal. We trust to his good feeling to credit us when we say that we make it in no controversial spirit: and, we can assure him, it is our most earnest desire not to return again to the subject. It is now ground too solemn for party differences. We confine ourselves exclusively to correcting one or two mistakes in point of *fact*, which, from the general tone of our contemporary's notice, we have no doubt were altogether unintentional—indeed, he states them as mere rumors; but which, from the importance of the eminent person now no more, it is indispensable (especially when appearing in a local paper) not to allow, even as mere unsupported rumors, to gain currency, without the most distinct and explicit contradiction.

We have to state, then, that it is not true that any the slightest change took place in Doctor Boyton's theological views up to the period of his lamented decease, as is intimated in the article of *The Sentinel*. It is difficult to fix any definite meaning to words used so vaguely as those which are employed in the existing controversies; but let it suffice to say, that *if* "Puseyism" be understood to import any approximation to the tenets of the Roman Church, Dr. Boyton (it is really absurd to have to make such a disclaimer) never, at any period of his life, was in even the remotest degree, a "Puseyite;" *if* it be interpreted as signifying a very devoted attachment to the *distinctive* principles of the Catholic Church, he *was*, indeed, an avowed and zealous adherent of these principles, upon very mature and definite grounds; and he was such, without change or modification, to the hour of his decease. His views upon one part of the subject are embodied in a published treatise: and he never either felt or expressed an instant's hesitation as to their perfect soundness. It is not for us to enter into discussions of such matters as these; our duty is confined to stating the simple fact. Whether he was right or wrong in so doing, Dr. Boyton ever unwaveringly attributed his strongest and happiest religious impressions to the power of these principles; and, in that conviction, unaltered to the last, he exchanged the present for a better world.

Another passage in the notice is also, unfortunately, calculated to convey a very false impression. It is *not* a fact that the thoughts of this distinguished and lamented person were, during his fatal illness, "frequently" occupied by the events of his political career, to the exclusion of the later period of his life. It is, indeed, a well-known phenomenon of the cerebral excitement of fever, that the memory tends capriciously to recur to long-forgotten scenes and persons; and it is not improbable that some such recurrence may have now and then taken place in the sad paroxysms of this case. But the main current of his thoughts, even in its wildest changes, flowed in a very different, and a far nobler, direction. This is a matter for referring to which we ought, perhaps, to apologize to the friends of the deceased; but it is really too important to be left wholly unrecorded; and we earnestly hope that some of those who can speak from direct personal observation, will make the religious public (of all classes) acquainted with the subject in all its edifying and impressive details.

In truth, the death-bed of Doctor Boyton was that of a man of God in the highest and holiest sense. For the last five or six months—as if by some special favor from heaven—his religious feelings (for many years strong and deep, as his friends well knew) had matured to a degree of saintliness seldom given to men to witness. He had devoted himself wholly to parochial labors, after expressing his joy that circumstances, however painful in themselves, had enabled him to effect his last divorce from the world—withdrawing him from the busy field of ecclesiastical affairs, as completely as he had severed himself many years before from secular politics. It was in the course of these parochial labors that he caught the fever of which he died; and it is a most interesting fact, that he had been heard more than once, within the last few months, to speak with strong sympathy of the happiness of such a death in the field of ministerial duty, as instanced in the case of a neighboring curate some time before. During his illness, his mind, not only in its intervals of ease, but in its disordered and excited state (a clear indication of the subject most occupying his thoughts) was almost wholly engaged with religion, and especially with the humbler daily duties of the ministry, mingled with earnest confessions of dependence on Divine mercy, and strong aspirations after, and assurances of the world to come. How great a consolation these things must be to his personal friends we need not say; for our parts, we cannot but think such a close of so remarkable a life to be, in every point of view, of the very highest interest to the Church of Christ at large.

Our contemporary, we repeat, must not misunderstand the tenor of our remarks. Upon this subject, we seek no newspaper disputings; it is altogether too sacred for such intrusion. We have simply felt it our duty to correct mistakes, to which, if allowed to pass without local contradiction, strangers elsewhere might give a credence unjust alike to the illustrious person who has left his memory among us, and to the principles which, whatever may be deemed of their value, he at least loved and honored to his dying day.

From the Banner of the Cross.

The Holy Eucharist.

Mr. Macmullen, a member of the University of Oxford, being about to take his degree as B. D., was required by the Regius Professor (Dr. Hampden) to take as a thesis for his exercise, "That the Church of England does not teach, neither can it be proved by Holy Scripture, that any change takes place in the elements after consecration;" thus opening a question which, when chosen by Dr. Pusey as the theme of a discourse, was considered to be improperly chosen. Mr. Macmullen contested the right of Dr. Hampden to compel him to accept a subject of such a controversial character, well knowing the Professor's heterodoxy, and that his exercise could not be acceptable; but finding it necessary to submit, it was written and read, and, as might have been expected, was pronounced by Dr. Hampden unsatisfactory. The following extract from it we find in the British Magazine for May, a work by no means friendly to what is called "Tractarianism," yet the editor of which candidly says: "Seldom have we read a more able, more moderate, more pious thesis, than that of which Dr. Hampden pronounces "Non sufficit pro forma."—*Ed. Banner.*

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'Now certainly the very order and rite of consecration itself, in our Book of Common Prayer, is a presumption in favor of the view that the Church of England does teach that the sacramental elements are themselves *changed* into the body and blood of Christ. It would certainly seem at least to lie upon those who deny any change to explain the meaning, and give any adequate account of this rite. That the consecration is appointed to take effect, and that it terminates upon the sacramental elements, and not on the recipients of the sacrament, the express directions of the Rubric, that the priest, in reciting the words of institution, is to take the paten into his hands, and to break the bread, and to lay his hand upon it, and so upon every vessel in which there is any wine to be consecrated, (directions which were once expunged from our Liturgy through the influence of the sacramentarian party, and the restoration of which was vehemently opposed from the same quarter,) are a sufficiently plain indication. Shall we say, then, that the virtue of the divine benediction of our blessed Lord, who is the primary and true, his ministers, only the secondary and subordinate consecrators, effects nothing? Does not rather the very instinct of piety teach us, in the words of an holy father, that "whatsoever the Holy Ghost toucheth, that thing is consecrated and changed?" (S. Cyr. Catech. xxiii. Myst. v.) And well would it be if they who deny this, would consider with themselves whether they are not in fact grounding their opinions, not on the authority of holy Scripture or of the Church, but on the rationalistic principle that the Holy Spirit cannot impart a real sanctity in things inanimate, a principle, let it be observed, inconsistent with a right belief of the mystery of the incarnation. The Church, as the habitation of the quickening Spirit, has no such things as empty and lifeless forms; forms without spirit and life were the worldly elements of the Jewish economy, but no parts are they of the dispensation of grace and truth; and yet, upon the supposition that no change of any kind is wrought upon the elements in the Sacrament of the Lord's Supper, consecration is little more than an impressive scenical ceremony, calculated at best to give effect and ceremony to the edifying memorial of our Saviour's death. Surely this is a very inadequate and degrading account of this most venerable mystery of the Christian Church. Whatsoever our blessed Lord effected by his blessing the elements at the original institution of this sacrament, that does our Church imply to be effected at each consecration of the elements now: thus she calls the consecration *the blessing* of the bread, and the *blessing* of the cup. What he made the bread and wine to be, was his body and blood: and so each several communicant receives the elements thus consecrated and blessed, as "the body of our Lord Jesus Christ which was given," and "the blood of our Lord Jesus Christ which was shed for him." Now the history of the successive alterations which have been made in our Book of Common Prayer, shows us the importance which was attached to these words. We know that, at a time when the unhappy influence of the continental reformers prevailed to the signal deterioration of our Church, the words which now only form the conclusion of the address of delivery of the elements to the communicants, stood alone. But when God put it into the hearts of our forefathers to seek a return to the old ways they had forsaken, those who were engaged in the restoration of our liturgical offices recovered, in spite of the most determined opposition, those words which evince the mind of the Church of England to be, in the words of the Catechism, her instruction for the babes in Christ, that it is in and through the consecrated elements of bread and wine, that not any mere gracious influence is poured upon the heart, still less edifying thoughts suggested to the imagination and memory, and borne in upon the affections, but that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," which is said to be the inward and spiritual grace of the sacrament itself. In accordance with this teaching, the twenty-eighth Article of the Church of England tells us, that "the body of Christ is" not only "taken" and "eaten," but "given" in the Supper after an heavenly and spiritual manner; and the Homily (On the Worthy Receiving of the Sacrament) cautions us against holding that in the Supper of the Lord there is "any vain ceremony, any bare sign, any untrue figure of a thing absent;" and in the advertisement to the second book of Homilies we read of receiving the body and blood of our Saviour Christ, under the *form of bread* and *wine*. In the consecration prayer the priest prays that, receiving the creatures of bread and wine, we may be partakers of our Saviour Jesus Christ's most blessed body and blood. The elements are called "high" and "holy mysteries," "a ghostly substance;" the remains of the consecrated elements are to be *reverently* placed upon the Lord's table after the communion; and at the end of the service to be "reverently" eaten and drunk. If, then, before consecration, the elements are merely the natural substances of bread and wine, and after it, are called, and are the body and blood of Christ, are they not, though in a way incomprehensible by us, really changed? Have we any sufficient warrant to deny that they are so, because we can neither understand nor explain the nature and conditions of the change? Surely we shall be acting more in accordance with the wise caution of our Church, if we are content to leave all such questions of the mode of the change, or of the presence of our blessed Lord in the sacrament, in the obscurity in which holy Scripture has left it, and shall regard all attempts at explaining it as so many unauthorized and unhallowed efforts to emancipate ourselves from the obedience, and to elude the claims of faith. If, then, we repeat, the bread and wine from being worldly elements, fitted by their proper nature only to nourish and support the body, become to us the body and blood of the Incarnate Word, whereby (as our Church, adopting the Catholic interpretation of the sixth chapter of St. John's gospel, teaches us) "we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;" if from being of the earth, earthy, they are made an "immortal seed," "consecrated for the endless good of all generations till the world's end," made for ever the instruments of life by virtue of our Lord and Master's divine benediction, whereby, in the words of the Homily, "not only the souls of the faithful live to eternal life, but they surely trust to win to their bodies a resurrection to immortality," by union with the glorified body of their Lord; to what end serve our ceaseless strifes as to the "how can these things be?" or as to the application of the word "change" to express such transcendant and blessed efforts of Divine mercy and power, but to perplex those who "go up to the reverend communion to be satisfied with spiritual meats, and hinder them from looking up with faith upon the holy body and blood of their God, from marvelling with reverence, from touching it with the mind, from receiving it with the hand of their heart, from taking it fully with their inward man." Indeed, as our formularies nowhere expressly use the word *change* in relation to the effect of consecration upon the elements, no private authority can render it binding upon any to adopt it; and of course Christian considerateness and charity should induce us to forego its use, if in the minds of any who sincerely sought and held the right faith on the sacrament, it were connected only with what were held to be perversions or exaggerations of the truth. But, on the other hand, if it be the natural expression *to us* to convey the undoubted Catholic truth, and what is objected to is not the particular formula, but the *doctrine* of which it is the symbol; the same charity should teach us to assert our right to the use of a term, the due application of which to the subject of the holy eucharist was, as we shall see, never doubted of in the ancient church, and which has been in all ages of our own Church adopted without suspicion or restraint. It must be, however, allowed in honesty and candor, that our Book of Common Prayer taken by itself, and without those aids which are its legitimate interpreters, implies, perhaps, rather than teaches the truth we have been contending for. The assertion of some change in the elements upon consecration was once much more prominently impressed upon our eucharistic liturgy than it is at present. In the first book of King Edward VI. there was an express prayer, in accordance, as will be seen hereafter, with all the ancient Liturgies both of the East and West, that, "with the Holy Spirit, God would vouchsafe to bless and sanctify his creatures of bread and wine, that they might become the body and blood of his most dearly beloved Son, Jesus Christ;" and if this omission is thought on the one hand to bear against the view we are taking, let us on the other hand keep in mind that it was made confessedly from a mere principle of comprehension and compromise; and that in the Act of Uniformity, which ratified the use of the second book, it was asserted, "that there was nothing contained in the first book but what was agreeable to the Word of God and the primitive Church, and that such doubts as had been raised in the use and exercise thereof, proceed rather from the curiosity of the minister and mistakers than of any other worthy cause."

Furthermore, it is to be considered that our Prayer-book is to be regarded as a relic of ancient days: and where there is no express limitation put to bar the operation of this rule, it is to be interpreted according to the principles of the Church universal, of whose original deposit of faith she is, we trust, an heir. It cannot be necessary to vindicate this principle here, so directly and repeatedly maintained as it has been by the authority of our Church. Thus she refers us (in the preface to the Ordination Service) to ancient authors as witnesses of her apostolic succession. Her preachers are enjoined to teach (by the Canon of 1571) their people nothing "to observe or believe but that which is agreeable to the doctrine of the Old and New Testament, and that which the Catholic fathers and ancient Bishops have gathered out of the same;" and in especial reference to the subject more immediately before us, we are instructed "*Before all things*, this we must be sure of especially, that this Supper be in such wise done and ministered as our Lord and Saviour did and commanded to be done, as his holy apostles used it, and the good fathers in the primitive Church frequented it."' (Homily on the Worthy Receiving of the Sacrament.)

Communications.

For the Churchman.

Individual Christianity—Its Effects upon the Old.

NUMBER TWO.

Mr. Editor,—We have in the last examined the effects of this system upon the young. It breaks up the Christian family relation as such. It denies, upon a notion of its own, Baptism to the infant;—this it does as a natural consequence of its theory. It places the Christian "alone before his God," aloof from the family, aloof from the Church, aloof from the nation. And therefore have we, thanks to its workings, a class of men that have upon them no obligation to Christ— a class to whom the minister cannot say, "such and such are your theories and engagements, abide by them," but to whom he must go as unto men upon whom the name of Christ is not named; a circumstance the parallel to which never yet existed in any Christian land.

Look to our meeting houses, in which the pew system seems expressly to have been put in operation to encourage this class; and what a multitude of these men there are: good men, moral men, thoughtful and deep feeling men, who attend upon preaching, who read the Bible and pray, and yet are unbaptized! Can our dissenting brethren deny the existence in their Churches of a large and increasing proportion of such people? Do they not, Sunday after Sunday, address these men as sinners, as men unconverted, as men out of the covenant—as in truth they are—as having no share in the atonement? and does not the existence of so large a class in so large numbers cause a practical division in preaching—a preaching to sinners commonly called "preaching the terrors of the Lord," and a preaching to the converted? Undoubtedly this class, if not a majority in the attendance upon public worship, is very near being so.

Look at the children of these unbaptized pew-renters, and what are they? If their property be such that having a pew is no detriment to them in a pecuniary point of view, they are as their fathers were, or if they marry women who feel the necessity of an habitual attendance upon public worship. But if they are in such circumstances that to save five or ten dollars is an object, and their condition as unbaptized and unimbued with Christian feeling presents no obstacle to that inducement, then they stay at home. In their youth pleasure-hunters and Sunday-sportsmen from sheer vacuity of religious feeling, for they have had no training such as is due to youth and such as the baptismal vow, its bonds upon parents and children alone can ensure for the mass. In their middle age Sunday is a sabbath without sanctification, a day of rest which the labors of the week require. Let the country clergyman look around him, and how great a proportion will he see of them non-attendants upon public worship.

Two classes there are—one the moral man in the cities who goes to Church, the other the moral man in the country who does not. What shall we call these? Infidel? Certainly not, neither in courtesy nor yet in truth. Infidel is a name of obloquy, and these are not the loose, impure, malignant unbelievers of the French school, which all men understand by the term "Infidel." Unbelievers then?—no, for they have a sort of belief, though it is very hard to make out what it is. In fact, the only thing certain is that they are not Christians.

The existence of this class cannot be denied. Individual Christianity has given it a being. In youth it denied to them or their fathers the name and privileges of Christians and the fostering care of a Christian family; it in effect said, "Until you are adults you cannot be Christians, and then you must become so by a change of which we are at once instruments and judges; in the mean time you *are not* children of God; you are left to the natural heart, to the "world," the "flesh" and "the devil"—these be your tutors; when you are grown up then we will convert you." And the result is the origination of the class of non-professors,—men who generally are so much at ease in their most awful position, that they will, as Dr. Baird, with infinite complacency says, if asked the question, "Are you a Christian?" answer, "No sir, I am sorry to say I am not."

Look to the effect of preaching upon this class. Sunday after Sunday the minister holds forth to them—now sublimely, now pathetically; now denouncing vengeance, then painting the joys of a religious life, then portraying hell in startling colors; then again heaven and its joys, then a sinner's death-bed, (stolen or copied generally from Young's "Death of Altamont,") and then the triumphant death of the righteous;—every motive, every inducement to these non-professors to be Christians. And what success? Precisely the same that we should expect;—"going over the theory of virtue in our thoughts, talking well and drawing fine pictures of it. This is so far from promoting in us the habit of it that it tends to harden the mind in a contrary direction." So says Bishop Butler. If we put "religion" for virtue will it not be as true, and "going over the theory" of religion, "talking well," and "drawing fine pictures," an adequate description of modern preaching? Has "listening" a more energetic operation than "talking" ourselves? I should think not.

Hence the ordinary means which God instituted, and which *with the Church* and *in the Church* are efficient there, become in the hands of "individual Christianity" without power. Their non-professors are, as one of their own prophets has said, "sermon-hardened;" they cannot feel; all the comment they make upon the most soul-stirring and direct appeal is, "How eloquent a sermon that was!" They cannot *feel*, and therefore extraordinary means must be used to make them *feel*.

I do believe that in the case of these non-professors each of them had a thousand times before felt enough to have led him upon the path to Christ had they been under a practical system in which there existed *authority*, actual real authority. As it usually is they stand unmoved until some general excess of feeling pushes them onward. Till then they are not Christians,—in my mind, because they are not in covenant with Christ,—in the dissenter's view because they are not *converted*, in the sense they put upon the word. And this, say they, makes Christians; if we have it there is no need for a Church, ministry, or sacraments,—we are Christians apart from all these.

How then do the men certainly know they are converted? *They feel it.* Works are nothing, morality nothing, knowledge nothing, all these will follow from being converted, and the test of it is feeling. I have no wish to deny true scriptural conversion, or to impeach the reality of what they call "change of heart," the Calvinists "sanctification," and the old Church "perfection." But I believe it false that "feeling" is a true test, or indeed any test at all; obedience to the law of the Gospel in every thing,—this I believe the only test; and as for "justification by feeling," and not by* "living" faith, I utterly deny it.

We are a practical people. The luxury of sentiment, the airy vapors of philosophic speculation,—these have no affinity with the popular mind. In all directions the cry is, "Do and be doing." This is our cast of temper. Imagine, then, a non-professor in some degree moved. "What shall I do to be saved?" is his question. Do! why you are to "do" nothing in heaven above or the earth beneath—you are to feel! or if you do any thing it is that you may "feel!" He is in the midst of violent emotion—sermons to stir up strong feeling—anecdotes that set it forth. He hears men telling what irrepressible feelings of this, that and the other thing they have. Prayer, singing, preaching—all are made means—of grace? No, but of "feeling." He says to himself, "When I come to have this, well. In the mean time how have these folks from their feelings a more certain assurance of their state than the man I saw in Hartford who believes his back made of glass, and therefore has stood erect for nine years; or the "Emperor of China" on Blackwell's Island? Would that these Christians would come to "doing!"

Alas for him! "Works" are nothing, "morality" nothing, "belief" nothing, "knowledge" nothing—every thing that is practical and may be seen by our fellows is altogether out of the question. "We stand alone before our God," and therefore there is no witness save our own heart and its feelings, and as much of them as we can talk out. Truly an honest and moral man, of prudent and well-balanced mind, runs a rare chance of being a confirmed unbeliever under such a system.

"There are three that bear witness upon earth, the spirit, the water and the blood." "If thou wilt enter into life keep the commandments." "Blessed are they that hear my commandments and do them." And again: "He that obeyeth me shall know of my doctrine." Truly if these Scriptures, and a thousand more that make "doing" to be the way, are true in the plain sense, "ye have made the Scripture of none effect by your tradition."

Let us look at the Church in contrast. Here is a body, a law, an authority, all of divine institution; correlative to these are entrance within body; submission to that law as a rule of action, guidance by that authority—all of these requiring not talking, not speculation, but action, straight forward action. "What shall I do to be saved?" Imagine this question asked. What is the prerequisite? "Repentance," true scriptural repentance that abandons sin—repentance with works and living faith. And then look at the baptismal vows, all practical, all implying that men must act; contrast our creed, received for seventeen hundred years by the Catholic Church, with the piebald and manifold creeds of sectarianism—our baptismal vows with the varying tests of admission which it has devised.†

Our test, the baptismal vow, covers I am certain all cases of true repentance and true conversion—from that of the most abandoned debauchee who turns from his sins and casts them away, with the agony of him who tears out the right eye or cuts off the right hand, to that of the most moral and conscientious upright man, in whose heart the spirit whispers, "The law is our schoolmaster to lead us to Christ;"—all classes are embraced in it, and all can take it upon whom the Spirit of God has shed his influence, whether in the storm and whirlwind, in the sunshine and calm, or in the gentle and vivifying dew that falls nightly and unseen. To all men it says, "Do;" act up to your promises. All truly converted men it includes, and none but men whose hearts are really touched by God's Spirit can take its vows, except perhaps hypocrites such as Simon Magus, and for them our system affords just as little place as theirs, perhaps somewhat less, for I have taken notice that hypocrisy is tonguey and delights in "telling experiences."

Such are, with regard to the old, the effects of "Individual" Christianity—all traceable clearly to the fundamental maxim. W. A.

For the Churchman.

Mr. Editor,—An observing mind, in passing along through life, is often led into a train of reflection rather disparaging to human nature, in the calculation of the amount of good he meets with, being so disproportioned to that of the evil. We are beings of free will, and therefore responsible for this: it is very true, the tendency to folly and vice are inherent, but the power to overcome that tendency rests with man! Why or how rarely it is exercised is a question remote from my purpose:—

"* * * * * * *altera video!*"

Why is it that the attendance at *afternoon* Church is so much less considered necessary than that at the morning service? I take it as a *postulatum*:—for Mr. A. is a regular participator in the morning service, but seldom seen in the afternoon at Church! Yet Mr. A. would be shocked if he were not seen at *business* every afternoon for six days in the week. Why this discrepancy? Our heavenly Father asks for a devotion of 182 hours out of 8,800—a very, very small proportion! Yet Mr. A., who is a member of the Church, thinks 91 hours per annum sufficient, and is never seen at Church in the afternoon. Miserable, unhappy fallacy! a human being hesitates in an effort to secure his own everlasting happiness to give up 91 hours out of 8,800 every year, while the refusal confers not the slightest good upon him or his. I put it in these figures, because we are a calculating race and understand things so put, better than by any other way. Did absence from afternoon Church confer any benefit it would present a different feature; but such is not the case, and I challenge any head of a family to produce me a valid argument favoring his adoption of such a course.

There are many other considerations to be taken into calculation, but the one prominent feature I have noted is sufficient, and whence is the remedy to come? Appeals to reason appear to pass unheeded, possibly appeals to the more palpable acquirements of the mind may induce some to pause and look! I will do so, Mr. Editor, hereafter with your leave. Man must not think with the Italian:—

"*Is porto meco butto ció che hodi buono!*"

He has to look to futurity.

Yours respectfully, ROBERT COURT.

New York, May 21, 1844.

The Churchman.

New-York: Saturday, June 15, 1844.

Removal.—On Tuesday next THE CHURCHMAN OFFICE and Bookstore will be removed to No. 161 FULTON STREET, THIRD DOOR WEST OF BROADWAY, AND OPPOSITE ST. PAUL'S CHAPEL, up stairs.

The subscriber tenders his thanks to his friends for their kind patronage, and solicits a continuance of their favors at the above house. **James A. Sparks.**

The Bishop of the Diocese has returned to the city from a visitation of the Northern part of his Diocese. It gives us much pleasure to state that Bishop Onderdonk has returned in excellent health, and that he represents the spiritual condition of the parishes which he has visited to be more flourishing than at any previous time.

In Quietness and Confidence shall be your Strength.

The annexed Statement of the distinctive principles of the Church is extracted from a Pastoral Letter which has been recently issued by a Rector of one of the Churches of this diocese to his people. We suppress the name of the Rector and the Church for two reasons; viz., because the Letter, though printed, is not published, and because we are desirous that the remarks of the author should rest upon their own merit. After having adverted to the assaults which have been made on the Church during the past year in the public prints and by certain Conventicle Lecturers, the author proceeds as follows; in that tone of quiet strength and confidence which is the characteristic of a large majority of the parishes of this diocese, despite of those appearances which indicate distraction and weakness to a distant and superficial observer.

From attacks like these I apprehend the Church has nothing to fear. She has much more to lament the bold attacks made upon her by some who are her outward members, and who profess to be her friends. We have much cause to humble ourselves before God, on account of the state of our Church. She is sorely afflicted; her worst enemies are within her fold. She is now suffering the punishment which is her due for her former carelessness and lukewarmness in guarding the entrance into her ministry. Her true "Priests sigh and are afflicted." Formerly there was little division in the Church in this country on points of doctrine, or views of the Christian ministry. A few years ago the design was formed among "evangelical Christians of other denominations" to infuse what they thought the spirit of piety and religion into the Church. Young men, bred up in all the prejudice and error of Protestant dissent, were encouraged to seek for admission into the Ministry of the Church with a view of reforming her. They were told that with this laudable object in view they need not be scrupulous in conforming outwardly to her worship and submitting to her discipline. I really believe that it is to the introduction of such persons into the ministry of the Church in this country, and to their influence, that the present most alarming departure from Catholic Truth, and the present symptoms of rebellion against her discipline, may in a great measure be attributed. The Church is a city set on a hill—it may be attacked by the rude assaults of enemies from *without*. It may be betrayed for a time by enemies *within*. But surely "the Gates of Hell shall not prevail" to effect its overthrow.

I had supposed, my friends, that if there was any-thing clear and indisputable in the teaching of the Church it was a few simple truths like the following: To rescue the race of men from the ruin of the fall, our Almighty Father sent his Eternal Son to assume our nature and die for our sins. To enable men to avail themselves of this gracious provision He established His Church in the world. To this Church He gave a Ministry to act for him, in his name and by his authority. He gave to it *divine* and *spiritual* Sacraments to convey His grace. These Sacraments are efficacious because they are His Sacraments. He gives them power. The grace they convey is His grace. In themselves, separate from Him, neither the Ministry nor the Sacraments are anything. Though it is a mystery to us how those things can be, how this grace so accompanies the *due administration and the worthy reception* of the Holy Sacraments, yet from the plain interpretation of the language used by the Church in the forms of administration, and from the Articles and Homilies, it is certain we are taught to believe that such is the fact.* Grace, then, freely given, may be neglected or cultivated. It is a "savor of life unto life, or of death unto death." Those who mourn over their sins, seek absolution for them, and strive for their pardon and forsake them, find, in the Church of Christ, God to be a "very present help in time of need;" they are more and more enabled by the grace given to them to overcome the world until they are called to their heavenly reward. These simple truths lie at the foundation of the practical teaching of the Catholic Church.

This is a very brief outline of the doctrine on this important subject, as taught by the Church out of the oracles of God. You will perceive that in this view, the Church, and the Ministry are all important, as being the channels through which our Lord communicates grace and strength to every member of His mystical Body. When the authority of that Church was rejected, and when the Divine character of that Ministry, descended in Apostolical succession, was denied, and new so called Churches organized and a new Ministry set up, it became necessary to invent a new doctrine, concerning the way of salvation, in which the Church and Ministry held a less conspicuous place. This new doctrine has gone through many changes; many distinguished men have added to it and improved it, as they thought; and hence communities, embracing some more and some less of these varieties, have been made and called after the name of their leaders. It is now among them all substantially taught that the Church is *not* the ordinary channel through which the grace of God is bestowed—that it is the height of superstition to "make every thing of the Church, and dangerous to exalt the Christian Ministry." It is taught that "to obtain religion" persons must go through a course of spiritual exercise; they must do something on account of which the Almighty will give, *to those to whom he chooses to give*, new views and the beginning of a new life: that to "get religion" each one must work for himself and go "in the retirement of his own closet directly to his Maker," and do the work for himself: that thus he will have a new nature given to him, that he thus will become a member of the invisible Church of Christ: that this is of the most importance, and that compliance with the positive requirements of the Saviour is well enough, but not essential "if the heart is right."

Upon this practical subject, the commencement of the divine life in the soul of man, I apprehend this is the popular doctrine, divested of technical phraseology. The one Catholic system makes God the sole giver, without any merit on our part, of the "divine life"—the sole supporter of that life in us; the other, the new doctrine, makes the commencement of our religious life to be the reward of the labors and spiritual exertions of those *whom the Lord chooses to bless*—and the continuance of that life to be, in consequence of their spiritual efforts and internal labors.

These systems are in direct variance with each other. The Catholic system leads those who embrace it to look for salvation IN the Church; to consider every person, whether infant or adult, who is *rightly* baptized, as baptized by the Spirit "into the death of Christ," as made a member of the Church—His Body. Such are continued in that Holy Fellowship by the strength afforded them in the *worthy* reception of the Sacrament of the Body and Blood of our Lord Jesus Christ. Therein they have aid imparted to enable them to examine themselves, to confess their sins, to humble themselves in the sight of God, to bring forth the fruits of righteousness, to manifest that "Christ is in them the Hope of Glory." Their souls are strengthened more and more "until they come to Christ's everlasting kingdom."

The other system leads those who embrace it, to consider all persons, whether baptized or not, as "wholly without God," until, by the exercise of their own wills, they obtain from Him an undefinable something—a special call—a sort of compulsory moving towards Him—which, if they never obtain, they never can be saved; and some hold, if they do, they never can be lost. In a word, the Catholic teaching leads us to look for the divine life in the soul of man, and the exercise of all holy affections, as the gift of God *in the Church*: the new teaching, to look for it *out of the Church*. The one all of grace, the other of works.

My Friends: this new invented scheme is in operation generally among the sects around us, and partially within our own Church. Of our own clergy, some prefer the modern plan, and adopt measures and preach designedly to carry it into effect; and most others of the clergy, both in Great Britain and these United States, retain the "old ways" and prefer to use only such means as are of Divine appointment and which have received the sanction of the Holy Catholic Church, to advance the best interests of the Redeemer's Kingdom. What great cause for humiliation have we, that for our neglect and the "sins of our forefathers," such an unhappy division is permitted to exist; that we have Clergymen and some Bishops who are so blinded by prejudice of education or false instruction as to be teaching the novelties of Luther, or Calvin, or Wesley rather than the pure word of God, as explained by the writings of the primitive Fathers of the Church and by "the traditions which we have received from them."

The Presbyterian Hierarchy.

In the course of the debate of the General Assembly on the "Elder Question," as reported in the Daily Dime, of Louisville, Dr. Campbell said in reply to his friend Dr. Plumer, that he was quite willing to travel with him until he came to the forks of the road. In his, Dr. Plumer's argument, he could agree as to the duties of Bishops and Presbyters—but not as to the Elders. The duty of the Elder was something more than subservient obedience to the will of his minister. He was a "help" in governing the Church. He met the minister on an equality in government of the Church. I am, said Dr. Campbell, opposed to the resolutions, on the ground that they tend to lower the office of Elder, and elevate the minister above the people, and which go to lead us directly into the errors of Rome in discipline and Church government."

"Dr. Young believed that Christ had lodged the power—nay, all power—in the people—in the Church; and that the Church, God's people, conferred the power to preach upon the minister whom they called to exercise that function in the Church. Dr. Young read an authority (Dr. Miller,) in which this eminent divine says, 'I clearly think that the ruling elder ought not to withhold the laying on o hands in ordination.'"

These speakers, however, were left behind by Mr. Junkins, who said, "all our governmental officers are elective. CHRIST is elected the head of the Church; he is our King, and the leader of the Israelites called on GOD's ancient people to make an election when he said, choose ye this day whom ye will serve. The people of GOD have the divine right to elect their rulers, elders and ministers; you will see sir, that in the book, there is a perfect equality recognized between ministers, Presbyters and Elders."

We are happy to state, however, that sounder views prevailed. The question whether the ministers alone should impose hands in ordination was decided in the affirmative by a vote of 150 to 24, and the kindred question whether ministers without elders shall form a quorum was decided in the affirmative by a vote of 131 to 44.

Such a vote, re-affirming the resolutions of a previous General Assembly, shows very plainly that the sense of this highly respectable denomination is with us on the question of a hierarchy in the Church. In this fundamental point we both agree with the Church of Rome. In an age of distraction and division it is delightful to contemplate the points of agreement among professing Christians of different names.

P. S. Since the above was in type, we have seen the following significant queries in the Morning Courier of Louisville:—

The Presbyterian Elder Question.

I beg leave, Mr. Editor, to call your attention to what surely must have been an omission of your Reporter. I understand him to report that the General Assembly denies the right of Lay-elders to take part in the laying on of hands upon preaching elders, but he does not go on to state what further they did.

Did they not appoint a committee to inquire and report to the next Assembly how many and who of their ministers had been thus irregularly ordained?

Did they not direct that such should be deprived of their irregular commissions, or required to submit to a regular ordination?

Or, finding the evil incurable, did they not take order to send a commission to Scotland, in order to renew a regular and uncontaminate line of preaching-elder ordination?

Surely, Mr. Editor, there must have been a strange oversight somewhere, either on the part of the venerable General Assembly, or on the part of your Reporter. If the latter, these lines will be in season, it is hoped, to secure the desired correction.

QUERIST.

Is Ordination a Sacrament?

Among the gentlemen in the General Assembly who argued against allowing Ruling Elders to exercise the right of laying on of hands in ordination, is the Rev. Dr. Plumer. Does Dr. P. regard Ordination as a Sacrament? We ask because in another debate, occasioned by the report of a Committee which permits Licenciates to solemnize Matrimony, Dr. Plumer said: "Mr. Moderator, let us look to the law of the Book. Marriage is not a sacrament, it is a ceremony. Other people than Christians marry. Sinners marry. Is there any thing wrong in the eyes of Presbyterians, that Quakers merely stand up in their Assemblies and say, 'I take thee,' &c.? The law pronounces such a ceremony legal. He did hope that the resolution authorizing Licentiates to perform this ceremony would be adopted."

A substitute for this resolution, to the effect that Licentiates be allowed to perform the marriage ceremony in all States where the Laws do not forbid it, was passed unanimously.

It may be very well that professing "sinners" should be married by Licentiates, but we hope that all good Christians who prefer Holy Matrimony to that which is merely civil or profane, will seek GOD's blessing on their union through His ministry.

Progress of "Puseyism."

In the course of a debate in the General Assembly on the subject of Chaplains in the Army and Navy, the Rev. Mr. Boardman is reported to have said

The Episcopalians did distribute, he well knew, a great many of their Prayer Books to our ships, and in the Army. They have Societies expressly organized for this purpose—and he thought we should do well to emulate them, by, in like manner, circulating our Confession of Faith and Catechism. Now, Sir, said Mr. Boardman, it is known to all who reside on the seaboard that the forms of prayer and burial service of the Episcopal Church are in general use on board our ships—and I do hope that we shall not long be without suitable publications of our own for the same purpose.

The preparation of "suitable publications" to take the place of "the forms of prayer and burial service of the Episcopal Church," will be an important step in advance for Presbyterians. We presume the title of the work will be "The Book of Common Prayer and Administration of the Sacraments and other rites and ceremonies of the Church, ACCORDING TO THE USE OF THE PRESBYTERIAN CHURCH in the United States of America."

The Rev. Benjamin C. C. Parker, who, when our Church Mission for Seamen in this port was begun, received an appointment as missionary *for one year*, was, on Wednesday evening last, unanimously nominated by the Board of Managers of the Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York, and his nomination immediately approved by the Bishop of the Diocese, as *permanent* missionary in charge of the Floating Church of our Saviour for Seamen.

We announced some months ago that the Right Rev. Dr. Elliott, of Georgia, had been invited to take the Diocese of Florida under his Episcopal charge. We are happy to be informed that, after due deliberation, he has kindly consented to assume the labors attendant upon this new care. The following extract from his letter, dated May 29th, has been politely furnished us by a correspondent:—

"The delay which has occurred in my reply to the invitation of the Convention of Florida has been forced upon me by an unwillingness to accept so much additional responsibility, without fully counting the cost and consulting my own Convention. The result has been a calm conviction that it is my duty, at whatever sacrifice, to give my services to Florida, and a cordial response on the part of my Convention to that determination."

BRIEF REMARKS ON THE ORGANIZATION AND ACTION OF THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES. *By a Member of the Society.*

The chief object of the writer seems to have been to reproduce a portion of the arguments of Bishop De Lancey in regard to the present Missionary Organization of our Church. The pamphlet, which it is supposed will be sought after by those who are particularly interested in the matters of which it treats, may be had, we are requested to say, of Burgess, Stringer & Co., 222 Broadway, and other principal booksellers.—*Price six cents.*

We have received No. 4 of Harper's Illuminated and new Pictorial Bible.

EPISCOPAL VISITATION.—The Bishop has added to his appointments one for *Rossville.*

The Rev. J. Huntington, M. D., sailed for London on the 12th inst., to spend a year in Europe for the benefit of his health.

Clerical Changes.

The Rev. Henry J. Whitehouse, D. D., having removed into this Diocese from that of Western New York, with a letter of dismission, and been received, has changed accordingly his canonical residence, and become Rector of St. Thomas's Church, New York.

The Rev. William H. Newman has removed in the same way into this Diocese from that of Rhode Island, and become Rector of St. Paul's Church, Flatbush, Kings County; also,

The Rev. Nathan Watson Munroe, from the Diocese of Vermont, and become Rector of Trinity Church, Potsdam, St. Lawrence County.

The Rev. Joseph Ransom, having removed from this Diocese to that of Western New York, and been there received, has changed accordingly his canonical residence.

No. 3 of Mr. Onderdonk's History of the Protestant Episcopal Churches in the city of New York contains two beautiful engravings, one of St. Mark's Church, and the other of Christ Church. Accompanying this number is a notice of the Publisher, which we recommend to our readers' attention. We hope that a work which combines beauty and utility in its design, and which has thus far been so well executed, will not flag for want of liberal patronage.

To the Public.

The undersigned, publisher of the History of the Protestant Episcopal Churches in the City of New York, begs leave to call attention to the following brief statement:—

In consequence of the impracticability of insuring the regular appearance of the numbers of the History, under the original arrangement, and the absolute impossibility of having executed in a proper manner, two engravings in a month, by one artist, the undersigned has been compelled to dissolve all connection with a second person, and to take upon himself the whole burden and responsibility of the publication. It has been his settled object and determination, from the first, to present to its patrons a work which would compare, in respect to typographical execution, and the fineness and finish of its embellishments, with any ever issued from an American press, and at the same time to collate and arrange a reliable history of the different City Parishes, with a full and accurate description of the Churches connected with them. To accomplish this object, neither pains nor expense have been spared. Whether the effort has been successful, the three numbers now before the public must bear witness.

The increased expense resulting from the new arrangement, and the low price at which the numbers have been put, render a large subscription list necessary to defray the actual outlay attending the issuing of the work. Although the number of those who have already subscribed is large, the receipts will now be entirely absorbed by, and even fall short of the expenses necessary to be met, leaving no remuneration for the time and labor bestowed by the undersigned in the accomplishment of his enterprise.

An addition of four or five hundred subscribers will render the completion of the History, and the regularity of its issue certain. Under these circumstances, the undersigned earnestly solicits all those who feel an interest in the work, and all such as are willing to contribute to the Fine Arts of their *own* country, to subscribe at *once*. Many persons have expressed their determination to take the History when *complete and bound*. To such, the undersigned would respectfully say, that they lose *two* advantages offered by taking the work in numbers—the first and more important of which is, the securing of perfect and *proof* impressions, and the other, the obtaining of them at the low price at which they are at present selling.

HENRY M. ONDERDONK, 25 John st.

New York, May 23, 1844.

Diocese of New Jersey.

The Bishop, by divine permission, will institute the Rev. Richard H. B. Mitchell, Rector elect, into the Rectorship of Christ Church, Bordentown, on Monday, 24th June, Festival of St. John the Baptist. The service to commence at 11 o'clock. The Reverend the Clergy, (with their surplices,) and the friends of the Church, are invited to attend.

We lately stated the fact of the consecration of Dr Field to be Bishop of Newfoundland. The following letter which he has addressed to the contributors to the Fund for ecclesiastical purposes in his diocese, (Newfoundland,) besides containing some valuable suggestions of a general nature, throws much light on the spiritual condition of this extensive cure, and opens a prospect of truly apostolical labors:

FRIENDS AND BRETHREN,—With respectful and grateful acknowledgments of your liberality, and earnest prayers that it may be twice blest—may bless those who give, and those who receive—I am desirous of submitting to you a short statement of some chief purposes to which the fund may, I conceive, be most properly and profitably applied, and of exhibiting, at the same time, the particular wants of my Diocese.

Let me state, by way of preface, that Newfoundland itself is larger than Ireland; and that the islands of Bermuda, situated to the south, at the distance of from eight to fourteen days' sail, are still part of the Diocese. The population of Newfoundland is widely scattered round the coast, almost entirely occupied in the fisheries, and very poor; money, in many parts, is scarcely known, all commerce being carried on by barter; even the payment for the schooling of children is often made in fish. The numbers by the last returns exceed 80 000; and of these, not one half are members of our communion; many, it is said, have fallen away to the Romanists, through default of the ministrations of our Church.

All the churches of the island, with one exception, and that not in the capital, are of wood. The residences of the clergy are of the same frail material. In no country, it is said, are the trials and privations of the missionaries greater; yet nowhere are their services more joyfully welcomed, or, if we may presume so to judge, more eminently blessed. The Reports of the Society for the Propagation of the Gospel furnish authentic and most affecting accounts of the desires and entreaties of the poor settlers to be provided with Schools and Churches: and show that they are ready, according to the ability wherewith God blesses them, to contribute both to their erection and support. Hitherto, alas! or till within a very few years, many, and these, be it remembered, descended from Christian parents, or sent forth from a Christian country, have lived and DIED without enjoying any of the means of grace, or ordinances of religion; nay, without seeing the face of a clergyman.

Nothing has yet been attempted, and little, it is feared, can ever be effected, in the cultivation of the soil. In addition to the difficulties arising from the rocky and marshy nature of the country, the whole population is employed, during the short summer, in the fisheries. Nothing, therefore, has yet been gained from the land—nothing even for the mere maintenance of the settlers themselves; and, of course, nothing for the erection of Schools and Churches, or for the support of teachers and ministers. Permanent endowments, except in the towns, there can be none; and present provision is almost as difficult and rare. Such is the condition of the poorer settlers. With regard to the more wealthy inhabitants, these do not, as in most other colonies, remain in the island; but, having enriched themselves and their families, return to their native country; when their connexion with, and too often, it may be feared, their interest in, the colony ceases. Here, again, one of the common sources of present provision for Churches and Schools, if not of endowments and bequests, entirely fails. These are not mentioned as matters of reproach or of complaint, but as peculiar, and, it is feared, permanent disadvantages of this country and colony, and demanding peculiar sympathy and succour.

1. The first and most pressing want and purpose for which funds are required, is the erection of a Cathedral. I call this the most pressing want of the Diocese at the present moment—not so much as desiring a costly and beautiful house for the daily worship of Almighty God—however much I may and do desire it,—as knowing both that the present Parish Church, which is built only of wood, is falling into decay, and is quite unfit and insufficient for the congregation, and that the foundation stone of a new edifice, to serve for Parish Church and Cathedral, has been already laid, the abandonment or long interruption of which would be a disgrace and calamity hardly to be repaired.

2. There is residence belonging to or provided for the Bishop. The late Bishop rented a wooden house in St. John's for £100—a very serious charge on his small income. It is, therefore, much to be desired that some house should be commenced, not merely or chiefly for the Bishop's own accommodation, but for the various purposes to which such a residence, with chapel, common hall, and library, might be made available. An eligible piece of ground has been promised for the purpose, if funds can be provided to build. Plans for such buildings on a small and simple scale would be very acceptable.

3. In connexion with the Episcopal College, a Library of Theological and Classical works will be very important, and, indeed, is almost indispensable. Nothing of the kind has been hitherto attempted. An institution was begun, under the auspices of the late Bishop, for the instruction of a few candidates for the ministry; but neither there nor elsewhere in the island is there any tolerable library of Theology. Contributions for this most necessary object will be thankfully received, whether of money or books; and it is suggested that in many libraries, both public and private, there may be duplicates of old works which might easily be spared, and would prove a most valuable acquisition in Newfoundland.

4. The Visitations and journeys of the Bishop are nearly all made by sea. "Our roads," said the late Bishop, "are all on the high seas." The Bermudas lie at least 1000 miles from the nearest part of Newfoundland; and in Newfoundland itself, the settlers are all on the coast, scattered and dispersed, here and there, in small villages, or in a few fishing huts, which can only be approached by sea. For visiting these, whether for the more solemn purposes of Consecration or Confirmation, or for ordinary pastoral intercourse and supervision, it is quite necessary that the Bishop should be provided with a sloop or yacht. The late Bishop represented, in strong terms, the difficulties and disappointments which he suffered for want of such accommodation. In a letter written towards the end of 1842, he says, "The difficulties that await me are heavy and manifold . . . . to traverse 1,200 miles of the most stormy and dangerous seas in the known world I have no facilities afforded me. In these visitations, an open boat must frequently be my transport, and a fisherman's hut my lodging."

In addition to the use of such a vessel in the periodical or occasional visits of the Bishop, which it is obviously desirable he should be able to make at the seasons most convenient to the parties concerned in them, very great good might be effected by fitting up the yacht for the purpose of Divine Service, so that the scattered settlers on the coast might be invited, in turn, to attend and partake of the different ordinances of religion at the hands of a Chaplain or Missionary, when the vessel is not engaged for the Bishop's special purposes. In Archdeacon Wix's affecting journal, mention is made of "floating grog-shops" as the great curse of the country; surely a floating Chapel might be provided and maintained to counteract, under the divine blessing, some of these miseries. It is supposed that steamers, or private yachts, are sometimes disposed of at a great reduction of the original cost, which might easily be adapted to these sacred and merciful purposes.

5. The last and greatest want is one which we might suppose would most easily of all be supplied: the want of men ready to spend and to be spent in their Master's service. At the present moment two stations of importance are wholly unoccupied, while others of immense extent, and numerous population, have only the services of a single Deacon. All the present missionaries, more or less, are dependent, and most of them entirely so, upon the bounty of the Society for the Propagation of the Gospel; and the schools are maintained, in greatest part, by the Newfoundland School Society. But, in addition to supplying these deserted and desolate stations with spiritually-minded men, determined to know nothing among them save Jesus Christ and Him crucified, it is considered of the greatest importance to form a College or Chapter of Clergy about the Bishop, in the

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* "Faith without works is dead."

† Some three years ago I met with a very good and pious man, of whom I inquired why he belonged to no society. His account of the matter was this:—that some twenty-five years ago he was awakened, with several others, in one of the New England States, and was examined with several others preparatory to their uniting with the society. The test question put was, "Are you willing to be damned eternally if such be the sentence of God's predestination for his own honor and glory?" Several said they were; he said he was not willing, and so was rejected. He thought the others spoke falsely; so think I.

* "Mysteries opened by Rev. Dr. Stone," is the irreverent title of a most irreverent Book, which I have read with great pain. Here is a Clergyman of the Church, who, every time he baptizes a child, prays Almighty God "that he, the child, coming to His Holy Baptism, may receive remission of sin by spiritual regeneration," and after he has done, returns thanks to God, "that it hath pleased Him to regenerate the same infant with His Holy Spirit," publishes a book to prove that children are incapable of receiving spiritual regeneration! Every time after he has administered the Holy Communion, he thanks the Almighty and ever-living God for that "he does vouchsafe to feed us who have duly received these HOLY MYSTERIES, with the Spiritual food of the most precious Body and Blood of thy Son, our Saviour Jesus Christ," and in the same Book *thinks* he proves there is no mystery in the Holy Sacrament, and that it is "unreasonable" to suppose the Body and Blood of Christ are therein received! By the same process of explaining away texts of Scripture, adopted by this writer, the Unitarian thinks he proves that the union of the divine and human nature in Christ Jesus our Lord is "unreasonable," and the infidel that no miracles ever were performed by our Saviour.

capital of the island; who, residing with or near him, and having, as nearly as possible, all things in common, might conduct the daily services of the Cathedral Church in a decent and edifying manner; might see to the erection of sacred edifices in various parts of the island; might superintend the education of the younger members of the Church, both rich and poor; might exercise and exhibit a religious and self-denying course of life, such as the present condition of the Church in that island seems not only to justify, but imperatively to require. Is it too much to hope, or too bold to ask that some of the Church's wealthy and well-gifted sons should give, in this sacred cause, not only their substance but their ownselves, unto the Lord, and unto us by the will of God? With the counsel and co-operation of such men, with, and among whom, I am desirous to live in the strictest and closest bonds of Christian fellowship, striving together for the faith of the Gospel, we may surely expect a larger measure of grace and blessing, both in our own souls, and on the great work committed to our care.

I am desirous of receiving applications from persons like-minded, and shall be ready to explain, as far as possible, the rule and manner of life which I propose for myself and for those who will come with me to the work.

Commending myself to your prayers, and these purposes to your consideration and Christian benevolence, and wishing you all good guidance, enlightenment, and peace—I am, friends and brethren, your faithful brother and servant in Christ,

EDWARD NEWFOUNDLAND.

Protest of the Bishop of Exeter.

Dissentient,—1. Because usage has, with the best reason, never before been suffered to prevail against the purposes of a charitable trust, inasmuch as in such a case adverse usage is only a series of malversations of the trustees, and to give not only impunity but triumph to such proceedings, is to encourage by act of Parliament the violation of all public trusts, and the perversion of all charities.

2. Because the bill in its main provision proceeds on the principle of disregarding the intentions of the founders of the charities in question. It is only in cases where these intentions can be ascertained that the measure will have any effect. For in other cases, where the intention cannot be ascertained, usage would of course prevail, and so the bill must be altogether nugatory, except to defeat the ascertained intentions of founders.

3. Because the distinction drawn between those cases in which the particular purposes of the trust are declared in express terms, and others in which, being ambiguous, they can be ascertained by the aid of external evidence, is contrary to the principle which has been declared by the present Lord Chancellor not only to be "uniformly acted upon in our courts of equity," but also to be "founded in common sense and common justice." To introduce an opposite rule, and apply it to existing trusts, is to make an ex-post-facto law, subverting the rights of the proper beneficiaries, as well as violating the intentions of founders.

4. Because the alleged grievance may be redressed by a much less extensive enactment. If there be any meeting-houses which can be shown to have been founded for religious worship not tolerated by law at the time of their foundation, but which have since been admitted to toleration, and if it be deemed right to quiet the titles of the possessors of such meeting-houses, it cannot be difficult to devise a measure which shall secure that object, without violating principles which have hitherto been deemed inviolable.

5. Because the alleged reason for this measure, (a wish to prevent litigation,) ill accords with the provision for effecting it. "The usage of the congregation frequenting the meeting-house" during — years, is to "be taken as conclusive evidence of the religious doctrines or opinions for the preaching or promotion of which such meeting-house was founded." Yet of all conceivable incitements to litigation, none more stimulating can be devised than the uncertainty of such usage, and the facility of shaking the proof of it.

Neither can such a provision be satisfactory to those who demand an alteration of the present state of the law; for, to fix the religious doctrines to be taught in such meeting-houses by the usage of years past, which is, in effect, mere tradition—the tradition of a brief number of years, and the authority, it may be, of a single preacher—is not only unreasonable in itself, but contradicts the principle claimed by a large portion of the petitioners, that they shall use their meeting-houses according to the free exercise of their private judgment, and the right of free inquiry in all matters of religion, unshackled by any rule of faith or worship.

It is, moreover, irreconcileable with the allegations of fact set forth by the soberest advocates of the measure, that "in such bodies as dissenting congregations, with no effective Church government, and no power to lay down binding rules of faith, fluctuations of doctrinal opinion in long periods of years are in the nature of things unavoidable."

6. Because this measure, thus contrary to the established principles of law and equity, is notoriously introduced to quiet the titles of parties who have usurped meeting-houses built for the worship of the true God, and have perverted them to an use which their founders could not but have deprecated as profane and impious.

7. Because in avowed favor to a class of persons who deny the Deity of our Lord and Saviour Jesus Christ, a construction is by implication put on the 53d George III., c. 160, which that statute never received in a court of justice, and which is contrary both to high legal authorities and to the known intention of at least one of the two Houses of Parliament which passed it—namely, that "to deny any one of the persons of the Holy Trinity to be God," being "unlawful prior to the passing of that act," was thereby "made to be no longer unlawful." Whereas the statute 9 and 10 William III., c. 32, the provisions of which were then in part repealed—a statute enacted at a time when Lord Somers, the most ardent and enlightened advocate of true and just toleration, was Lord High Chancellor of England—did not constitute, but solemnly recognize the previous criminality of such a denial. It is an act, entitled "An act for the more effectual Suppression of Blasphemy and Profaneness." Its preamble characterizes the opinions against which it is directed as "blasphemous and impious opinions, contrary to the doctrines and principles of the Christian religion, greatly tending to the dishonor of Almighty God, and which may prove destructive to the peace and welfare of this kingdom." It proceeds to enact, that "for the more effectual suppressing of the said detestable crimes (thus manifestly implying that they were before, and if that act had never passed, unlawful,) whosoever having made profession of the Christian religion within this realm, shall, by writing, printing, teaching, or advised speaking, deny any one of the persons of the Holy Trinity to be God," &c., shall incur certain heavy penalties which have subsequently been repealed.

8. Because, even if with all statutory penalties, all liability to indictment was removed by the 53d of George III., c. 150, yet the denial in question is notoriously a heresy of the gravest and most malignant character, and as such, is contrary to the common ecclesiastical law, which, according to every authority which can be cited, is as truly a part of the law of the land as the common temporal or statute law.

9. And, lastly, because the violation of such principles for such an object can hardly fail to excite in the people an apprehension of the readiness of the Legislature to sacrifice the most approved rules of law, and the most sacred interests of religious truth, to a temporary and fancied expediency. It not only wounds the conscience and outrages the feelings of those who adhere to the true faith as it has in all ages been held by the law of every one of the three realms comprised in this United Kingdom and empire, but it also contradicts the fundamental and hitherto unquestioned principle, that the Christian religion is the basis of the law of England; for this Christian religion is declared in the Act of Toleration itself to be the faith of the Holy Trinity. That act, in substituting a declaration in lieu of oaths to those who scruple the use of oaths, requires them to "subscribe a profession of their Christian belief in these words—'I, A. B., profess faith in God the Father, and in Jesus Christ his eternal Son, the true God, and in the Holy Spirit, one God, blessed for evermore.'"

H. EXETER.

At a recent meeting of the London City Mission, Mr. Baptist Noel denied that he had sent the Circular to a student of St. David's College, Lampeter, which, on the authority of a Correspondent, we recently published.—*Eng. Ch.*

For the Churchman.

New Organ for Trinity Church, Geneva.

We have had great pleasure in hearing some performances by our most eminent organists upon a very splendid instrument just completed by Mr. Thos. Hall, at his Manufactory, No. 86 Wooster street, for Trinity Church, Geneva.

This beautiful organ is the munificent present of Mrs. Gideon Lee to that Church, and has been built, we understand, according to the specifications of Mr. A. S. Leonard, the organist of St. Luke's in this city.

The church for which this organ has been built is very similar in architectural design to the Church of the Ascension in this city, and of about the same dimensions, and the design of the case of the organ is we believe similar to that in said church. The instrument itself is a 16 feet organ, by which we mean that the largest Pedal Note CCC is 16 feet—the largest great organ do. 8 feet, and the largest swell do. 4 feet. The manuals, of which there are two, are extended considerably in front of the organ, enabling the performer to judge much better of the effects of his combinations, &c., than he could possibly do, boxed up in the inconvenient recess in which the Key Boards are usually placed, in the body of the instrument. The compass of the organ is from CCC 16 feet to C 4 feet Pedals, and CC to F in Alt. manuals. The Pedals containing two full octaves. The stops are as follows:—

In the Great Organ, 1. Open Diapason. 2. Stopped Diapason, Treble. 3. Stopped Diapason, Bass. 4. German Flute. 5. Principal. 6. Twelfth. 7. Fifteenth. 8. Sesquialtra, 3 Ranks. 9. Trumpet.

In the Swell Organ, 10. Open Diapason. 11. Stopped Diapason. 12. Flute. 13. Dulciana. 14. Principal. 15. Clarionet. 16. Trumpet.

Choir Bass. 17. Open Diapason. 18. Stopped Diapason. 19. Principal.

Besides which are 20. Pedals, 2 full octaves as above. 21. Coupling Stop, to connect the Pedals with the Great Organ. 22. do. do. to connect the Great Organ and Swell in unisons. 23. do. do. to connect the Great Organ and Swell in octaves.

In relation to these Coupling Stops we were greatly pleased with the beautiful effects which they enable the judicious organist to produce; as for instance, by coupling the Diapasons of the Great Organ with the Swell in Unisons and Octaves, whereby a rich body of tone is obtained, with a degree of power considerably greater than by the use of the whole of the Great Organ in larger instruments, at the same time unaccompanied by any of the harshness and roughness of which we have often complained in the loud chorus stops of larger instruments. And besides this very great advantage they enable the organist to make an infinite variety of combinations, so as the better to adapt his performance to the exigency of any occasion in the solemn services of the sanctuary.

In the same connection we also notice the Composition Pedals, of which there are two; one to draw, the Principal, Twelfth and Fifteenth, and one to shut off all but the Diapasons of the Great Organ, enabling the organist to put on and take off the chorus stops at his pleasure without removing his hands from the keys,—a convenience which those in the habit of playing large organs will readily appreciate.

We especially commend the Diapasons of this organ for the very beautiful quality and excellent volume of their tone, which is perfectly even throughout, round and majestic. And in the Reed Stops the builder's success has been eminent. We think the Trumpet of the Great Organ is entirely unsurpassed by any in the country which we have heard, and the Clarionet in the Swell is a chef d'œuvre—a most perfect imitation of the delicious instrument whence it takes its name. And another point is deserving of notice, which is that no undue prominence is given to any part of the stops, all being voiced in such a manner as to allot to each its exact degree of power according to the place it is designed to fill, and no more, so as that when combined, each in its appropriate sphere adds its proper proportion to the general harmonious effect.

We commend Mr. Hall for his distinguished success in the production of this instrument, and congratulate the excellent lady to whose Christian munificence Trinity Church is to be indebted for it, upon the result of the good work which it has been put in her heart to do for the parish of which she is a member.

For the Churchman.

St. Mary's Church, Putnam Co.—A Card.

We, members and communicants of the Church of St. Mary's, in the Highlands, Putman County, in the State of New York, beg leave to convey to our beloved and esteemed friend and pastor, the Rev. EBENEZER WILLIAMS, the expression of our affectionate regard, and full appreciation of his pastoral labors among us, for a period of five years, in the which he has attended not only to the ordinary duties of a parish priest, punctually and faithfully, but abounded in zeal and love for Christ and his Church, displayed in the performances of missionary labors and sacrifices, often beyond his strength, by visiting the poor and afflicted in their distress and misery, assuaging the sorrow of the mourner, and administering the balm and oil of Christian consolation and comfort wherever they were needed; and now he is about to leave us, an event, we regret and deplore, we very earnestly desire a remembrance in his friendship, and as a trifling memorial of our good will, request his acceptance of the accompanying little present from his flock in Cold Spring.

From the Banner of the Cross

Delaware Convention.

The Convention of this Diocese assembled at Lewes, and was organized at 9 o'clock, A. M. on Wednesday, the 20th ult. The religious services commenced at 10 o'clock. The Bishop preached the Convention Sermon. The Rev. John Long was ordained Priest, and the Holy Communion administered by the Bishop, all the clergy assisting in the service. There were present of the clergy—the Rt. Rev. Alfred Lee, D. D., Rev. Corry Chambers, Rev. Walter E. Franklin, Rev. G. W. Freeman, D. D., Rev. John Long, Rev. J. W. McCullough, and Rev. J. L. McKim. There were twenty-two Lay Deputies in attendance.

James F. Wilson, Esq. was unanimously re-elected Secretary of the Convention. On the first balloting the following gentlemen were elected as the Standing Committee: Rev. G. W. Freeman, D. D., (afterwards elected President by the Committee) Rev. J. W. McCullough, and Rev. J. L. McKim, of the clergy; and the Hon. George B. Rodney, and William F. Reed, Esq., of the laity. This committee is elected by a concurrent vote of the Clergy and Laity; and by an alteration in the Constitution of the Diocese, the number of the clerical members was increased from two to three.

The Deputies elected to the General Convention are, of the clergy, Rev. G. W. Freeman, D. D., and Rev. Messrs. J. W. McCullough, Walter E. Franklin, J. L. McKim; and of the Laity, Col. S. Paynter, Gen. R. Mansfield, W. Bradford, Esq., and W. S. Reed, Esq. This election also is by a concurrent vote; and, with the exception of one of the lay deputies, all were elected on the first balloting, and he had, on the first vote, the highest number.

The Rev. J. W. McCullough and Col. Samuel Paynter were nominated to the General Convention as Trustees of the General Theological Seminary.

The Missionary Committee consists of the Rt. Rev. Alfred Lee, D. D., ex officio President, Rev. G. W. Freeman, D. D., and Rev. J. W. McCullough, of the clergy; and Dr. J. W. Thomson, and E. H. Thomas, Esq., of the laity.

E. H. Thomas, Esq. was re-elected Treasurer of the Convention. On the first day, the Bishop delivered his Address, and in the evening of the same day administered the apostolic rite of confirmation to two persons.

A revised and amended, or rather a new, Constitution was finally adopted, and the whole body of Canons was revised. Most of the discussion was on the report of the Committee appointed at the previous Convention on the Canons. It is pleasant to be able to record that this Convention was distinguished by even more than the usual harmony and good feeling. This Diocese has heretofore been happily exempt from theological controversy; and it is to be hoped that nothing may be able to involve it in the acrimonious discussions of the day. The Church in this State is "a little sister;" but small as she is, her example may not be without its influence upon other members of the numerous and growing family.

Measures were adopted for raising a salary for the Bishop. The plan is that of entrusting to the wardens the duty of securing, in their respective parishes, a sum equal to fifty cents from each communicant.

Arrangements were made, and time found, for two services and sermons on each day during the sessions of the Convention, as well as on the Tuesday evening previous. Beside the Bishop, sermons were delivered by the Rev. Dr. Freeman, the Rev. J. W. McCullough, and the Rev. John Long; and considerable interest was manifested in all the religious services. At the close of the sessions a hearty vote of thanks was passed to the people of Lewes for their distinguished hospitality to the members. Only one negative voice was heard on this motion, and that was one of the most hospitable inhabitants of Lewes.

The Convention adjourned on Thursday, at about 6 P. M. The next Convention is to be held in Trinity Church, Wilmington.

Diocese of North Carolina.

We learn from a respected correspondent, that the Twenty-eighth Annual Convention of the Church in this Diocese was held in St. Peter's Church, Washington, on the 22d ult. and the four succeeding days. The best spirit, and the utmost harmony, prevailed. "Although there were questions before us," he says, "which tried the temper of the Convention in regard to the exciting topics of the day, not one discordant voice was heard—all agreeing to stand together, as one man, to resist the real novelties of our time, and preserve the faith once for all delivered to the saints." The address of Bishop Ives showed that he had preached 179 times during the year, confirmed 300 persons, and ordained three deacons and one priest. The parochial reports exhibit the usual increase of communicants, the present number being about 1800. The want most apparent is that of a sufficient number of clergymen. To fill stations already organized, at least six are needed, and that immediately.

On Whitsunday, 26th ult., (during the session of the Convention) Mr. Norman C. Staughton was ordained to the Deaconship by the Bishop.

We are happy to learn that Bishop Ives complied with a unanimous request of the Convention to furnish, for publication, the five sermons he has lately preached in the principal congregations of the Diocese, on *Conversion, Baptismal Regeneration, Confirmation,* and *Apostolic Succession.* They will be a truly valuable addition to the literature of the Church.—*Banner of the Cross.*

MARYLAND.—On Trinity Sunday, in St. John's Church, Hagerstown, Dwight E. Lyman and Meyer Lewen were admitted to the holy order of Deacons. Prayers were said by the Rev. Wm. Pinckney and the Rev. Reuben Riley; the Rev. Russell Trevett reading the Lessons. The Bishop preached. The candidates were presented by the Rev. Theodore B. Lyman. The Rev. John B. Kerfoot read the Epistle. The Rev. Messrs. T. B. Lyman, Trevett, and James C. Wheat assisted the Bishop in the administration of the Lord's Supper. The Rev. Adolph Frost was also present; together with several of the Professors and youth from the College of St. James, in which the Rev. Mr. D. E. Lyman is an instructor.

At night, in the same church, the Rev. T. B. Lyman said Evening Prayer, assisted in the Lessons by the Rev. Mr. Lewen; the Bishop preached. Six of the clergy were present in the chancel.

The Rev. Mr. Lewen will officiate in Spring Hill and Vienna Parishes, Somerset and Dorchester counties. Residence, Quantico, Somerset county.—*Ib.*

CONNECTICUT.—On Tuesday, in Whitsun-week, 28th ult., at the request of Bishop Brownell, Bishop Henshaw, (of Rhode Island,) visited Christ Church, Pomfret, Conn., and admitted the Rev. Roswell Park, deacon, to the order of Priests. Morning Prayer was read by the Rev. Messrs. Cole and Hallam, and the sermon preached by the Bishop. The Rev. Messrs. Paddock, Hallam, Camp, Potter, Cole, and Deshon, united in the imposition of hands. On the afternoon of the same day, Bishop Henshaw preached in the same church and confirmed ten persons.—*Banner of the Cross.*

WASHINGTON COLLEGE, CHESTERTOWN, MD.—We are happy to learn that this ancient Institution is about to be revived, on a somewhat extensive scale. The corner-stone of the new building was recently laid, upon which occasion Bishop Whittingham was present and assisting.—*Ib.*

It is announced in the Episcopal Recorder of last week, that the Rev. G. W. Ridgely has become associated with the Rev. Wm. Suddards in its management, and that "the principal share of editorial duty will fall upon the new incumbent."—*Ib.*

It gives us pleasure to announce the return from the West Indies, of the Rev. Henry J. Morton, rector of St. James's Church in this city, and his lady, with a decided improvement in the health of the latter.—*Ib.*

MASSACHUSETTS.—At a regular meeting of the Standing Committee, held December 4, 1843, testimonials were signed recommending Thomas Mather Smith, recently minister of a Congregational society in New Bedford, as a candidate for orders in the Church.—*Witness and Advocate.*

The venerable Bishop Chase, now on a visit to this part of his diocese, left the city this morning.—He preached in the Protestant Episcopal Church Friday and Saturday evenings—and on Sunday he delivered three discourses, and administered the rite of laying on hands to about twenty-five persons, and the sacraments of the Lord's Supper to about eighty. The services were very solemn and impressive, and the Bishop preached with his usual ardor and effect. He is now on his way to the East for the purpose of selling his farm in Michigan, and by this and other means, to raise funds for the benefit of Jubilee College. We hope he may succeed, and that the benevolent will not withhold their support towards an institution which promises to be one of the best of the kind in the world.—*Galena (Ill.) Gazette and Adv.*

We hear with sorrow of the death of Rev. Edw. G. Prescott, at three days distance from Boston, on his way to Fayal, for health. Mr. Prescott had been for seven or eight years the beloved pastor of the Episcopal Church in Salem in this State. He was a worthy brother of the eminent historian.—*Newark Daily Adv.*

Married.

On Thursday, June 13th, at the Church of the Ascension, by the Rev. G. T. Bedell, Mr. WELLINGTON CLAPP to Miss CORNELIA T. PLUMB, all of this city.

At Christ Church, Nassau, New Providence, Bahamas, by the Hon. and Venerable Archdeacon Trew, D.D., the Rev. ROBERT DAVIES, of New Jersey, to Miss SUSAN ANNA HANCOCK, daughter of the late James F. Hancock, Esq., of the Royal Navy.

At Stateburg, South Carolina, on Thursday evening, 2d of May, by Bishop Gadsden, JOHN N. FRIERSON, Esq. to CATHARINE KELLOGG, only daughter of Rev. Augustus L. Converse.

On Tuesday, the 4th inst., by the Rev. John Coleman, D. D., in St. James's Church, Downingtown, Pa., the Rev. WILLIAM AUGUSTUS WHITE, Rector of said church, to CATHARINE FRANKLIN, second daughter of the late Robert V. Sharples, Esq., of Chester county.

Calendar.

June.

16. Second Sunday after Trinity.
23. Third Sunday after Trinity.
24. The Nativity of St. John the Baptist.
29. St. Peter the Apostle.
30. Fourth Sunday after Trinity.

July.

7. Fifth Sunday after Trinity.
14. Sixth Sunday after Trinity.
21. Seventh Sunday after Trinity.
25. St. James the Apostle.
28. Eighth Sunday after Trinity.

Diocesan Record.

Episcopal Acts by the Bishop of this Diocese.

Saratoga County. Ember Day, Wednesday, May 29th, confirmed 11 in St. Paul's Church, Charlton.

Ember Day, Friday May 31st, confirmed 3 in Christ Church, Ballston Spa.

Ember Day, Saturday, June 1, in the Chapel of Bethesda Church, Saratoga Springs, admitted the Rev. Samuel Hanson Coxe, jun., Deacon, the Minister of the parish, to the priesthood. Morning Prayer was read by the Rev. Evan M. Johnson, Rector of St. John's Church, Brooklyn, assisted by the Rev. Joseph Hunter, Rector of St. Mary's Church, Brooklyn, who read the Lessons; the Sermon preached by the Bishop; and the candidate presented by the Rev. John Williams, Rector of St. George's Church, Schenectady. The same presbyters, and the Rev. Reuben Hubbard of Waterford, and the Rev. Deodotus Babcock, Rector of Christ Church, Ballston Spa, united with the Bishop in the laying on of hands.

In the afternoon confirmed 15.

Monday June 3d, confirmed two at a service held at the residence of a member of the Church, in Northumberland.

Rensselaer County. Tuesday June 4th, confirmed 14 in Trinity Church, Lansingburgh.

City of Albany. First Sunday after Trinity, June 9th, in Trinity Church, admitted to the priesthood, the Rev. Edward Selkirk, Deacon, the Minister of the parish. Morning Prayer was read by the Rev. Horatio Potter, D.D., Rector of St. Peter's Church, (who also presented the Candidate) assisted by the Rev. Edward F. Edwards, of Albany, who read the Lessons; and the Sermon preached by the Bishop. The same presbyters united with the Bishop in the laying on of hands.

In the afternoon confirmed 14.

Bishop Onderdonk's Appointments for Visitation.

Second Sunday after Trinity, June 16, A. M. St. Andrew's Church, *New York;* 4 P. M. Morrisania, *Westchester County.*

Third Sunday after Trinity, June 23, Williamsburgh, *King's County.*

Tuesday, July 2, Portchester, *Westchester County,* Consecration A. M., Confirmation P. M. Saturday, 6, Rossville, *Richmond County,* Consecration A. M., Confirmation P. M.

Fifth Sunday after Trinity, July 7, Richmond.—Tuesday and Wednesday, 9 and 10, St. Ann's Hall, Flushing, *Queens County.* Thursday and Friday 11 and 12, St. Thomas's Hall.

Wednesday and Thursday, July 17 and 18, St. Paul's College, College Point.

Tuesday, July 23, Westchester, *Westchester County.* 24, Eastchester. Feast of St. James the Apostle, 25, Pelham. 26, New Rochelle. 27. By request of the Bishop of Connecticut, an ordination at Glenville *in that Diocese.*

Eighth Sunday after Trinity, July 28, A. M. Mamaroneck, *Westchester County;* 4 P. M. Rye. 29, Whiteplains. 30, Milesquare. 31, Bedford. August 1, North Salem. 2, Somers.

Ninth Sunday after Trinity, August 4, Christ Church, Poughkeepsie, *Duchess County.*

Tenth Sunday after Trinity, August 11, Hampton, *Washington County,* Ordination A. M., Confirmation P. M. Tuesday and Wednesday, 13 and 14, *Essex County* Mission.

Eleventh Sunday after Trinity, August 18, Pleasant Valley, *Duchess County.* Tuesday 20, Lithgow.—Thursday 22, Patterson, *Putnam County.*

Sixteenth Sunday after Trinity, September 22, St. Michael's Church, *New York.*

Where ordinations or institutions are to take place the candidates are expected to see that at least two presbyters are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

Notices.

MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.—The Rev. Stephen H. Tyng, D. D., will deliver the Annual Sermon before this Society, in the Church of the Ascension, on Tuesday, the 25th of June, at 7½ P. M.

June 15. JOHN N. NORTON, Rec. Sec'y.

☞ The Rev. THOMAS H. TAYLOR, D. D., will deliver the stated Quarterly Sermon in the Mission Church of the Epiphany, on Sunday Evening next, June 16. Services to commence at half past 7 o'clock. The usual collection on such occasions will be made.

June 15, 1844.

GENERAL THEOLOGICAL SEMINARY.—The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will meet in St. John's Chapel in the city of New York, on Wednesday, the 26th of June, 1844, at 6 o'clock, P. M.

By order. EDWARD Y. HIGBEE, Sec'y.

NOTICE.—The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held in the Sunday School Room of St. John's Chapel, on Tuesday, 25th instant, at 5 o'clock, P. M. The managers are requested to attend without further notice.

June 15, 1844. ANTHONY TEN BROECK, Sec'y.

ASSOCIATE ALUMNI OF THE GENERAL THEOLOGICAL SEMINARY.—The Annual Meeting of this Association will be held on Wednesday, June 26th, in St. Luke's Church, in the city of New York, at 7 P. M. A full and punctual attendance of the members is requested.

The annual Sermon will be delivered the same evening. Divine service to commence at 8 P. M.

The Annual Essay will be read on Thursday, the 27th, at 12 M. at the Seminary Library.

June 15. By order. W. WALTON, Rec. Sec'y.

BOARD OF MISSIONS.—The Annual Meeting of the "Board of Missions of the Prot. Episcopal Church in the United States of America," will be held at St. John's Church, in the city of New York, on Wednesday, the 19th of June next, at 5 o'clock, P. M.

June, 1844. P. VAN PELT, Sec'y.

☞ The Ladies of St. Luke's Church, Rossville, Staten Island, (Rev. Charles D. Jackson, Rector,) propose holding a Fair at Rossville, on the 4th day of July. Contributions in money, or articles left with Thomas C. Butler, Esq., 20 John street, New York, will be thankfully received. The Parish is new, and at present an interesting object for the contributions of benevolent Churchmen. The funds thus raised will be appropriated towards the completion of the Church edifice now in progress of erection. June 15.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

June, 1844. C. H. WILLIAMSON, 72 Murray st.

ST. SIMON'S CHURCH.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. June, 1844.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

June, 1844. 296 East Broadway.

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AN English Lady who has had seven years experience in teaching Children in some of the first families at home, from whom she has satisfactory testimonials, is desirous of a similar situation in this country. Further particulars may be known by addressing letters to "L. L. P." post paid, at 171 late 147 Hudson street, where the first reference can be given.

June 15—1t

Acknowledgments.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 5th inst. has received the following sums:

From Trinity ch, Columbus, Ga, for China, per Rev W D Cairns, rector, $80 02; St James's ch, New London, per Rev R A Hallam, rector, monthly collections, half, $28 12; from a deceased communicant, half, $10; Sunday school, for Africa, $4 66—$42 78; through J Loney, Esq, R A, Baltimore, from St Paul's ch, Queen Ann, Md, Rev H Brown, rector, half, $9; All Saints', Frederick, Md, per Rev Mr Peterkin, half, $14 73; Chester parish, Chestertown, Rev C F Jones, half, $4 24; Christ ch, Hartford co, half, $3 49; St John's parish, Baltimore, and Hartford co, half, $4 53; a clergyman's wife, per Bishop Whittingham, $5; Severn parish, Annapolis, per Bishop Whittingham, $1 91; St Stephen's, Talbot co, half, $5; Trinity parish, Baltimore co, per Rev Mr Buel, half, $4 12; Westminster, do, $2 32; Coventry parish, Somerset, and Worcester counties, per Rev Mr Crosdale, half, $4; King and Queen parish, per Rev Mr Berry, $5; St John's, Ellicott Mills, half, $2; do, Palm Sunday collections, half, $6 55; All Saints', Calvert co, Rev H Williams, half, $5 28; Shrewsbury parish, Kent co, half, $4; Grace ch, Ellicott's Mills, per Rev Mr Holmead, half, $4 75; Trinity ch, Upper Marlboro', Palm Sunday collections, half, $14; Christ ch, Gardiner, Me, per Rev W R Babcock, $69; through H Trescott, R A, Charleston, S C, St John's ch, Winsborough, $1 40; St Philip's ch, do, for Africa, $3; do, general, $43; St Bartholomew's ch, for Africa, $25; Prince George, Winyaw, $5 17; parishes St Stephen's and Upper St John's, $22 56; a friend to Foreign Missions, Pineville, $40; St Stephen's monthly Missionary Lecture, April and May, $9 20; Prince Frederick parish chapel, $3 63—$152 96; S school offerings, St John's ch, Waterbury, Ct, for education of J L Clark, Thomas J Scovill, and Sarah H Scovill, Africa, per Rev J L Clark, $40; St Peter's ch, Charleston, S C, towards the salary of the Rev Dr Boone, China, per Rev W H Barnwell, rector, $837; through E Wilcox, R A, Phil, from Trinity ch, Easton, Pa, $5; St Luke's ch, Phil, $403 79; Female Bible Class of do, $4 21, half—$204—$209. Total, $1,540 68.

J. SMYTH ROGERS, Treasurer,

New York, June 12, 1844. 57 Wall-st.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 5th inst., has received the following contributions:

From St Matthew's ch, South Boston, $5; offerings of St Mark's ch in the Bowery, N Y, $30; through N R Middletown, R A in Charleston, from St John's ch, Winnesboro', $1 40; St Philip's ch, Charleston, $43; Prince George's, Winyaw, $5 17; St Stephen's and Upper St John's, $22 56; a friend at Pineville, $60; Missionary Lecture for April and May, $27 61; Prince Frederick chapel, $3 63—total, $163 37; through J Loney, R A in Baltimore, from Christ ch, Cambridge, $65; St Paul's, Queen Ann's, half, $9; All Saints', Frederick, half, $14 73; Chester parish, half, $4 24; Christ ch, Hartford co, half, $3 49; St John's parish, Baltimore and Hartford counties, half, $4 54; a clergyman's wife, per the Bishop, half, $5; Severn parish, per do, half, $1 92; St Stephen's, Talbot co, per do, half, $5; Trinity parish, Baltimore co, half, $4 13; Westminster, do, half, $2 33; Coventry parish, Somerset, half, $4; St John's ch, Ellicott's Mills, $2; do, Palm Sunday collection, $6 55; All Saints', Calvert, half; $5 28; Shrewsbury, Kent co, half, $4; Grace ch, Ellicott's Mills, half, $4 75; Trinity ch, Upper Marlboro', half, $14—total, $159 96; offerings of St James's ch, New London, Rev R A Hallam, rector, monthly collections, half, $28 12½; from a deceased communicant, half, $10; Juvenile Sewing Society, for Missions at Nashotah, $5—total, $43 12; part legacy of the late F S Key, received through J Loney, Esq, of Baltimore, $352 24; offerings of St John's ch, Waterbury, Conn, per Rev J L Clark, for Bishop Kemper's mission, $74 82; Christ ch, Gardiner, Me, half, $69; St Peter's, Charleston, S C, for Clarksville, Ga, $30; Athens, Ga, $30; Marietta, Ga, $40—total, $100; Miss E W Harris, Port Republic, Md, half, $1 50; through Edmund Wilcox, Esq, R A in Phil, from Trinity ch, Easton, $10; St Luke's ch, Phil, collection on the 2d, half, $201 89; Female Bible Class of do, $2 11; special, for Domestic Missions, $5; do, for Indiana, do, $2—total, $221; through L P Maury, Esq, R A in Louisville, Ky, from Trinity ch, Danville, $12 62; Grace ch, Hopkinsville, $5; St Paul's, Mill's Point, $4 56; Miss Mary E Gibbs, do, $2 50—total, $24 68; ladies of the Columbia Female Institute, Tenn, per Daniel Dana, jr, $3; contributions of a Sunday school, N Y, for Missionary purposes, by the hands of J T Harris, Esq, half, $18 17. Total, $1265 86.

THOMAS N. STANFORD, Treasurer,

June 12, 1844. 139 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sum, viz:—

From Right Rev Dr Kemper, by Rev Mr Harris, $10; Rev S B Bostwick, by Mr Blake, $2 45; St Thomas's ch, Rev Dr Whitehouse, rector, $40. Total amount, $52 45.

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PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From St Thomas's ch, Rev Dr Whitehouse, rector, $32 45; St Thomas's ch, Brandon, Vt, Rev J Perry, rector, $1 12; C E B, a donation, $5. Total amount, $38 57.

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ST. PAUL'S CHURCH, PATCHOGUE, L. I.—The subscriber in behalf of the Wardens and Vestrymen of St. Paul's Church, Patchogue, L. I., thankfully acknowledges the receipt of the following sums, in aid of the erection of their free church:

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D. V. M. JOHNSON,

New York, June 12, 1844. Missionary.

N. B. Further donations to this object may be sent to Mr. Thomas C. Butler, 20 John street.

Contributions for Sailor's Manual received

From Capt Humphrey Ricketson, $3; a lady, $2 50. Total, $5 50.

June 12. T. C. BUTLER.

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Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D. D., Pres. of Geneva College, Rev. P. A. Proal, D. D., Rector of ——, Utica, and L. Bush, D. D.

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Foreign Religious Affairs.

ROME.

April 13.—A weekly meeting of Englishmen has for some time past been held in this city, in the apartments of an Englishman of rank, for the purpose of reading the Scriptures and prayer, at which the Dean of Ardagh has presided, and Dr. Keith, the writer on prophecy, Dr. Harris of Cheshunt, Mr. Ellis of the South Seas, several English clergymen, and persons from Germany and America, have been present. On one of these occasions the assembly was turned into a missionary meeting in behalf of the London societies, and Lord Gainsborough took the chair. The Roman Catholic Church, however, which is making such an appeal to the principles of liberty in Ireland, and complains so loudly of the exclusion of the Jesuits by the Queen of Tahiti, has put a stop to the meetings by an order which I give you. The landlord of the house in which the meetings had been held was sent for, and a *proces verbal* was drawn up (which he was compelled to sign,) enjoining him not again to let his house to "Methodists," and not any more to hold a public kitchen in his house. The poor man did not so much care about the first part of the order; but applied to the Government to relax the order about his kitchen. This they at once did; saying, their object had only been to stop the meetings, and if that object were effected, he need not be afraid to continue to furnish dinners. Of course, this cunning policy succeeded, and the meetings ceased. But the order about "Methodists" stands. They told him it meant "those who want to reform their own religion," and clearly it would not mean any particular body of Protestants, for the meeting included Protestants of several denominations. The term is "persons of any nation whatever who are *Methodists*." I trust you will make use of this, to draw forth an opinion from the Roman Catholic liberals. It is high time they repudiated, in express terms, such bigotry, or give up their own profession of liberal principles, which they in practice, where they have power, violate.—*Private Correspondence of the Globe.*

We find the following in *The Augsburg Gazette* of the 24th ult., which gives it as from Italy—it does not appear to us to be entitled to a high degree of credit:—"England neglects nothing to put an end to the hostile disposition of the Irish clergy. It is asserted that the Cabinet of London is desirous of obtaining from the Pope an apostolic letter of exhortation to the Irish Catholics. Lord Ashburton, who has been to London recently, has, it is said, stirred himself on this important subject; but as Great Britain has not a diplomatic representative at Rome, it is added that Prince Metternich has been requested to use his influence."

The German Universal Gazette has the following from Rome, April 15:—"An English lady who was present a few days ago at divine service in the Church of Saint René, blew out the wax-tapers placed over the tomb of that Saint, and even carried her impropriety so far as to insult the bronze statue of him, which dates from the 16th century, by making her dog lick the foot. She was surprised whilst acting thus irreverently, and immediately placed under arrest; but as soon as the Pope heard of it, he ordered that she should be set at liberty. To escape from public indignation she was, however, obliged to quit the city. In consequence of this affair, an order has been issued for no English to be admitted into the Church of Saint René without a special permission.

DENMARK.

It is stated in a letter from Copenhagen, April 18th, that the King has sent a commissioner to Morocco, to arrange some differences between Denmark and the Emperor, and to announce that it is not the intention of the former to continue to pay the tribute which has hitherto been paid, in order to prevent the ill-treatment of Danish subjects in Morocco. The Government of Denmark is resolved, it is said, to compel the Emperor, if necessary, to abandon his system of persecution against Christians.

EGYPT.

The last accounts from Syria announced that 200 inhabitants of Hasbeya, a village situate at the foot of Mount Lebanon, had abjured the Greek orthodox religion to embrace Protestantism. The Greek Patriarch and the Bishop of Damascus called on the Pasha to check the proselytizing spirit of the missionaries; but that functionary replied, that he had no right to interfere, so long as the Syrians paid him the *harachie*, or capitation tax. The British Consul, Mr. Wood, was also applied to, but he declared that he had received from his Government no instructions for such a contingency.

PRUSSIA.

The Cologne Gazette has the following from Hanover, 24th ult.:—"There is a report that the Count d'Hardenberg, chamberlain of the King of Prussia, and his ambassador at our court, has become a Roman Catholic, and this is assigned as the motive of his recall. M. Schulto, the present Minister of Finance, will, it is said, be his successor."

SPAIN.

The Spanish Government has ended the banishment of the Bishop of Placencia, and authorized him to return to his Diocese. Many Bishops expect and await the same acts of reparation.—*El Catolico.*

The friends of the late ministry declare that Gonzales Bravo and his colleagues resigned because they would not agree to carry out a measure upon which the Queen Mother has determined—namely, that of stopping the sales of the national property, and of restoring to the secular clergy all that portion of the property of the Church which yet remains unsold. It is well known that one of the objects which Queen Christina is most anxious for, is a re-establishment of the relations between the Spanish Government and the Court of Rome, and it is said that in consequence of the pensions allotted to the clergy, when their property was taken by the State, being very irregularly paid, his Holiness exacts, as a preliminary to all negociation, the restoration of the unsold property, and the re-establishment of the four per cent. tax voted by the Cortes in 1839, in substitution of tithes. It is even said that the Bishops recently restored to the sees have received a specific promise to that effect.—*Chronicle.*

SWITZERLAND.

The Bishop of Pignerol, known in the Christian and scientific world by his historical researches on the true origin of the Waldenses, has just received the reward of his labors of love; twelve Vaudois having solemnly abjured their errors—or, rather their ignorance—in the Cathedral of Pignerol, on Sunday, the 7th of January of this year. The prelate on this occasion preached a sermon, as well founded in reason as learning. It has been printed, with interesting notes concerning the history of the heresy of Valdo. He has also published an *Instruction*, addressed to these twelve converts, on the *fête* of the Annunciation, the 25th of March last, which contains a most instructive discussion on the innumerable errors which have spread in Switzerland, and chiefly at Geneva, the capital of that intellectual anarchy which has covered the Helvetic and Savoyard countries.—*Univers.*

From the Western Episcopalian.

Mr. Editor,—The following communication was written with a view to the correction of some erroneous and unfounded statements which appeared in the "Western Christian Advocate" about two months since. It was prepared with special care, that it should contain nothing which an honest and candid editor would be unwilling to place before his readers: and with the charitable hope, that having unconsciously done serious injustice to a respectable body of his fellow Christians, by sundry charges brought against them, for which the real facts in the case furnish no foundation, upon being informed of the same, he would cheerfully sacrifice his prejudices to the cause of truth, by a prompt correction of the inaccurate statement.

Being disappointed in this, and still thinking it due to the public as well as to the cause of truth, that those statements should not go uncontradicted, I am under the necessity of seeking some other medium of communication. And, you, Mr. Editor, will confer upon me, if upon no one else, a great favor, by granting me that indulgence in your columns, which I have sought for in vain from the proper source. Yours, &c. A. C.

Circleville, May 16, 1844.

For the Western Christian Advocate.

Mr. Editor,—In your paper of the 1st of March, I notice an editorial article on the subject of "the succession in the Protestant Episcopal Church in the United States," containing some statements which you certainly would not have made, had you fully understood the subject in question; and supposing those statements to have been inadvertently and incautiously made, I have thought proper to direct your attention again to the subject, for the purpose of correcting the wrong impressions which are evidently existing in your mind, as well as with the hope that by publishing this, you will remove from the minds of your readers, similar impressions which may have been made by your article.

I attribute no unworthy or unchristian motives to you, nor would charity allow me for a moment to think that you would willingly do injury to any of your fellow Christians, by laying unmerited censures upon them, or attributing to them faults with which they are not justly chargeable. And if in this present instance it can be shown that you have, without design, "borne false witness against your neighbor," I am sure your sense of right and justice, and Christian duty, will prompt you to make speedy reparation.

My object is not to controvert the position which you have taken, nor even to correct the wrong conclusions which you have drawn from really existing facts. It were an easy matter to show that all your objections to the Episcopacy in the United States based upon its derivation from the King and Parliament of England, fall to the ground for want of a foundation to stand upon. Not a fraction of Episcopal authority was ever derived to the Church in the United States either from the King or Parliament. True, the Parliament passed an act, and the King gave it his sanction, permitting the Archbishop of Canterbury to consecrate bishops for America. But who does not see the difference between the power to do a thing and *permission* to do it? The *power* to ordain and consecrate, resided *inherently* in the office of every Bishop in England. But the privilege to exercise that power had been, in consequence of the connexion of Church and State, restricted by civil enactments; that is, certain conditions on the part of the candidate towards the civil government were required to be fulfilled, before the Archbishop could proceed legally to his consecration. Hence, the necessity of an act of Parliament. But the force of this act was not to confer upon the Archbishop the *power* to consecrate, but to remove the obstacles which existed to the exercise of a power which he already possessed. Every minister of the Gospel in this State, has the power, by virtue of his office, to solemnize marriages. But for his permission to exercise that power he is dependent upon a license from the civil authority. The two cases are precisely analogous. When, therefore, you assert that "the power of ordaining is principally vested in the King by the Parliament, and derived from him to the Bishops in America," you assert that which has no foundation in fact, and mislead your readers as to the true state of the case.

Again, you object to Episcopal ordination as "defective and unscriptural," because "no persons deriving their ordination from this source can exercise their ministerial character in any part of his British Majesty's dominions." And you ask with horror and surprise, "does any other Church than the Protestant Episcopal, cordially receive and tamely submit to such a curtailment of Christ's commission?" I answer, yes. One other church has done precisely the same thing, and that is the Methodist Church. You have but to examine the annals of your own church, and you will find that Mr. Wesley ordained persons to preach the Gospel and administer the sacraments in Scotland and America, whom he would not permit to do the same, at least to administer the sacraments, within the limits of the established Church. Was not this an equally "tame submission to a curtailment of Christ's commission?" And when Dr. Coke was sent over as the Superintendent of the Methodist churches in America, while here he exercised the office of a Methodist Bishop; but did he do the same when he returned to England? Never. Was not his "commission" so fatally "curtailed" as to render it "unscriptural and defective?" In short, after looking over the 13th chap. of Watson's Life of Wesley, I am at a loss to decide upon whom the weight of your censure has fallen most severely, the Archbishop of Canterbury, or the Rev. John Wesley.

But it is said that Mr. Wesley conveyed full power to exercise all the functions of the ministry, upon those whom he ordained; but that for prudential reasons, and only for a time, they were restrained in their use. Such was precisely the case with the ordination conferred upon the American Episcopal Church. When first granted it was at a time when our revolutionary troubles were just ended, and for the sake of preserving peace, lest a door might be opened for embroiling the two countries again in difficulty, it was thought expedient to annex, as a condition of the ordination granted, that the persons ordained should not "exercise their respective offices within His Majesty's dominions." All danger from this source having passed away, the restriction has been removed, and American Episcopal clergymen are now permitted to exercise all the functions of their office in the Established Church.

Upon this point you have fallen into most serious error. The whole scope of your article tends to convey the impression to the reader that the ordaining power in the American Episcopal Church, is not regarded as valid by the Church of England. Indeed, you assert in plain terms that "a clergyman ordained here is not permitted to enjoy a benefice in England, and seems to be viewed in the same light that other dissenters from the Church of England are viewed." Where under the whole heavens did you get your authority for making such an assertion? What act of the Church of England towards her daughter Church in America can be pointed out, from which such an inference can reasonably be drawn? The Episcopal Church here has never been regarded as dissenting from the Church of England, nor has its ministry ever been regarded as invalid by that Church. One moment's candid reflection upon the subject, will convince any one of the absurdity of such a thing. Would the Church of England be so unwise as to deny the validity of an ordination which has emanated from herself? Do you not see that such an act would be suicidal? The stream must be of the same quality as the fountain. Whatever validity the ministry of the Church of England has, the Episcopal Church in the United States must have the same; for they conveyed to us just what they had themselves, and if they regard ours as defective and spurious, their own must be so also. But you have misapprehended this whole matter, and your remarks based upon this misapprehension, are calculated to mislead your readers and to awaken prejudices and injurious reflections for which there is no just ground. The Church of England has always regarded ordination in the Protestant Episcopal Church in the United States, as on precisely the same footing with her own; and the reason why American clergymen have ever been excluded from English pulpits, has not been on the ground of any alleged deficiency in ministerial character, but on account of restrictions imposed by the civil authority. Those restrictions being removed, the ministerial character at first granted, is now acknowledged, in all the fulness of the Gospel commission, without any additional element being conveyed to it.

But you say, "if one of their ministers were to emigrate to Canada or to Britain, he must be re-ordained or pass into the ranks of laymen." Now I happen to have two facts at hand which show that you are greatly mistaken in that opinion. The noted missionary, the Rev. Joseph Wolff was ordained a Deacon by an American Bishop. A short time after, he went to England and was made a Presbyter by an English Bishop. Now it is a settled principle that a man must be a Deacon before he can be a Presbyter. I ask, therefore, was not the advancement of Mr. Wolff to the priesthood, without re-ordination as a Deacon, an admission of the validity of his first ordination? But I will specify another case more to the point. The Rev. Henry Caswell, formerly a Presbyter of Ohio, ordained both deacon and presbyter by Bishop Chase, went first to Canada, and was there received as a clergyman in the Church of England, without any objections being made to his ordination. He has since removed to England and at this present time, "holds a benefice" in the established Church *without a re-ordination!* And such would be the case with every Episcopal minister in the United States under similar circumstances. And if her Majesty were at this time to extend her dominion over our whole country, not a single one would be required either to be "re-ordained," or to "pass into the ranks of laymen."

Again. Another element of defectiveness which you have discovered in the American Episcopacy, is that "it is a commixture of the English Church and the Scotch nonjurors." I have no desire to enter into any debate as to the ecclesiastical condition of the nonjuring Bishops when Dr. Seabury was consecrated by them to the Episcopal office. They were not "an excommunicated sect," as you intimate, nor had any ecclesiastical act ever been passed against them which deprived them of their character as Bishops in the Church of God. Neither the Church of England nor the Episcopal Church in the United States, ever regarded ordination at their hands as invalid. Individuals, it is true, have entertained such opinions, but not the Church as a body; and at the Convention held in 1780, so far from the subject being "suppressed" as you intimate, it was definitely acted upon and the validity of Bishop Seabury's consecration admitted by vote. Why then was the English succession preferred? For no other reason than to cut off all occasion for just such remarks as those contained in your article.

But admitting that Bishop's Seabury's consecration was utterly worthless and void, your objections founded upon this, are entirely irrelevant to the case. You say, "the almost defunct nonjuring line forms the *first* and *principal* part of the American succession." So far from this *it comes not into the succession at all.*—Look over the whole list of American Bishops, and you will find that *not one* of them was consecrated by Bishop Seabury. He was present at only one consecration, and then only as an assistant and not as a consecrator. The Scottish line in America ended with the life of Bishop Seabury, and whether valid or invalid, regular or irregular, we have nothing to do with it.

Perhaps I am presumptuous in asking so great a favor as the insertion of so long an article in your columns. But if the dissemination of truth and *nothing but the truth*, be your object, and your desire be, so to do your Master's work in your capacity as editor of a religious journal, that nothing shall proceed from your pen, which "dying you would wish to blot," I may hope for this indulgence at your hands.

A. CLARK,
Rector of St. Philip's Church, Circleville.

March 16, 1844.

Presbyterianism.

Tolerably Modest.—The following advertisement appears in *The Manchester Guardian*:—'To Drapers, Haberdashers, Warehousemen, &c. Wanted, towards the latter end of April, by an eminently pious young man, of Scotland, who has been regularly bred to the above branches, and considerably experienced generally, a Situation as Assistant Clerk, Manager, Salesman, or Traveller. The Advertiser is 24 years of age, possessed of excellent health, an amiable disposition, good ability, extensive knowledge of the great Scriptural doctrines, strictly evangelical, and would be found of immense advantage in assisting to advance the claims and reign of the Messiah's kingdom, amidst all the civil and ecclesiastical opposition so prevalent amongst the nations of the earth in these latter agitating times. Testimonials and references to several eminent evangelical dissenting ministers and members of the Gospel, as well as to former and present employers, of the most strict and satisfactory tendency as to character and ability, with portrait, may be had on application. No objections to town or country, and would be willing to conform to the rules of a liberal Church or dissenting family, holding evangelical principles, and make himself generally useful. A house favorable to evangelical, Presbyterian, or Independent church principles, affording permanent employment, and progressive advancement of salary preferred."—April 6, 1844.

Resignation.—Fenelon, Archbishop of Cambray, author of Telemachus, when his illustrious pupil the Duke of Burgundy lay dead in his coffin, on coming into the room where the nobles of the court stood weeping around the corpse, fixing his eyes upon it, broke out in terms to this effect: "There lies my beloved prince, for whom my affection was equal to the tenderest parent; nor was my affection lost, for he loved me in return with the ardor of a son. There he lies; and all my worldly happiness lies dead with him. But if the turning of a straw would call him back to life, I would not for ten thousand worlds be the turner of that straw in opposition to the will of God."

The Prayers of the Church.—About a month before his death, his friend Mr. Nicholas Ferrar sent Mr. Edward Duncon to see Mr. Herbert, and to assure him that he wanted not his daily prayers for his recovery. Mr. Duncon found him weak, and lying on his bed, or on a pallet; but on seeing Mr. Duncon he raised himself vigorously, saluted him, and with some earnestness inquired after the health of his brother Ferrar: and after some discourse of Mr. Ferrar's holy life, and the manner of his constant serving God, he said to Mr. Duncon, "Sir, I see by your dress that you are a priest, and I desire you to pray with me." Mr. Duncon asked him what prayers; to which Mr. Herbert replied, "O, sir, the prayers of my mother the Church of England; no other prayers are equal to them."

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New York, May 1, 1844. yly

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